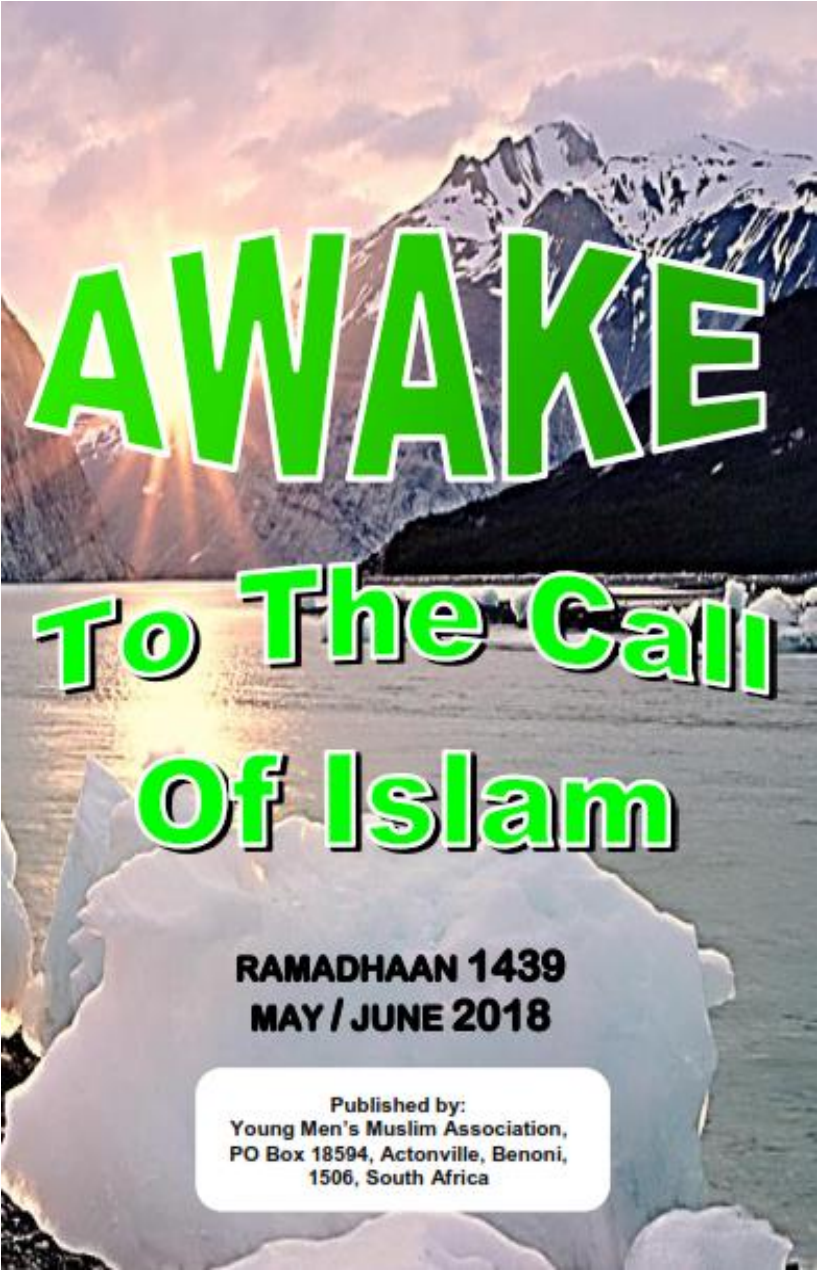




AWAKE To The Call Of Islam

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TAQWA

Rasulullah (sallallahu alayhi wasallam) said: “A Mu’min will not attain the rank of the Muttaqeen as long as he does not abstain from permissible things for fear of involvement in impermissible things.”

Hadhrat Maimoon (radhiyallahu anhu) said: “A man will not become a Muttaqi as long as he does not take a reckoning of himself, and as long as he does not know the source of his food, drink and clothes.”

BECOME A SHAHEED

To become a Shaheed (attaining martyrdom) is within the grasp and volition of every Muslim, male and female. Every night recite Surah Mulk, sleep with Wudhu, and with Allah’s Name on your tongue. Insha-Allah, you will attain the rank of a Shaheed.

THE TIME OF FITNAH

Hadhrat Ali (Radhiyallahu anhu) said: “Soon there will dawn such an age when kingdom (political power) will not be sustainable without killing and oppression. Without miserliness a person will not become wealthy. Without following base lusts, mingling with people will become impossible. Whoever happens to be in such an age should adopt Sabr and guard his nafs. If he adopts Sabr, Allah will grant him the reward of fifty Siddiqueen (Auliya of the highest status). During the last of ages a Mu’min will have no peace without being unknown among the people.”

That is, safety and peace may be acquired only in solitude and the sanctuary of one's home.

CONSTANT THIKR

“O People of Imaan! Remember Allah with Thikr in abundance. Recite His tasbeeh morning and evening. Verily, He and His Malaaikeh send mercy on you to extricate you from darkness (and take you) to Noor (Light). And, He is most merciful with the Mu'mineen.” (Surah Ahzaab, aayats 41, 42, 43)

Allah Ta'ala has elevated this Ummah to a lofty pedestal of His Proximity. He constantly sends His mercy upon the Mu'mineen, while His Angels constantly supplicate to Him to send His mercy upon the Mu'mineen. In the same way, Allah Ta'ala sends His mercy on Rasulullah (sallallahu alayhi wasallam) while His Angels recite his praises. ***“Verily, Allah and His Angels send mercy (and praise) on the Nabi. O People of Imaan! Send praise on him and salaam.”*** (Surah Ahzaab, aayat 56)

In the two sets of verses from Surah Ahzaab (cited above), the action of Allah Ta'ala and His Malaaikeh is described with the term *salaat*. The *Salaat* of Allah Ta'ala is His act of showering *rahmat* (mercy). He constantly sends His mercy on the Nabi as well as on the Mu'mineen.

The *Salaat* of the Malaaikeh is their supplication to Allah Ta'ala to send His mercy on the Nabi and the Mu'mineen. It also includes their recitation of praises. The *Salaat* of the Mu'mineen on the Nabi means sending praise and salutation on the Nabi (sallallahu alayhi wasallam). i.e. Durood Shareef. The Mu'mineen are

commanded to be engaged constantly and perpetually in Thikrullaah, morning, evening, throughout the day in all walks and activities of life. Emphasising the observance of perpetual Thikr, Rasulullah (sallallahu alayhi wasallam) said: *“Make the Thikr of Allah so much that people say that you are mad.”*

THE SAADIQEEEN

The Qur’aan Majeed says: “Be with the Saadiqeen.” Describing the Saadiq (the true Wali), Rasulullah (Sallallahu alayhi wasallam) said: *“(He is such a man) who reminds you of Allah when you see him. His speech increases you in knowledge, and his deeds remind you of the Aakhirah.”*

FRIENDS

Hadhrat Abu Haazim (Rahmatullah alayh) said: “When two friends associate much, then one of them will soon say (or do something) which will annoy the other friend. Therefore it is appropriate for friends not to meet often.”

ABUSING TRUST

Once a man approached Rasulullah (sallallahu alayhi wasallam) and enquired: *“When will it be the Hour (of Qiyaamah)?”* Rasulullah (sallallahu alayhi wasallam) said: *“When amaanat (trust) is destroyed, then await the Hour.”* The man said: *“How will amaanat be destroyed?”* Rasulullah (sallallahu alayhi wasallam) said: *“When*

affairs (of trust) are assigned to those who are unfit, await the Hour?”

SILENCE AND SECLUSION

Hadhrat Sufyaan Thauri (Rahmatullah alayh) said: “This is the age of silence and to remain secluded in one’s home, and be contented with the Rizq for the day. This is to be observed until Maut.”

That was almost 12 centuries ago. What is the position today in this world, drowned in immorality? Those who squander away their lives with their filthy, haraam cell phones, televisions, facebook filth and chat-groups, should ponder. Maut is constantly hovering above our heads and reminding us five times daily of its arrival at any moment.

HONOUR THE ATHAAN

Rasulullah (sallallahu alayhi wasallam) ordered attentive ears for the Athaan. Muslims are expected to listen attentively to the Athaan and respond in like terms to the Muath-thin. Only when the Muath-thin proclaims: *Hayya alas Salaah, Hayya alal Falaah*, will the response be: *Walahoula wala quwwata illa billaah*.

EVERYONE

The command to listen and respond is directed to everyone, except to those who happen to be in the process of Salaat. Ustaadh and lecturers are not excluded from this command. There is no evidence for the total abandonment of this command. Ustaadh and those

engaging in bayaans (Deeni lectures) have exempted themselves from this command without any valid basis.

When the Athaan begins, those engaged in Tilaawat of the Qur’aan, in teaching and lecturing, should terminate their personal acts of ibaadat and be at attention to fulfil the Masnoon command of Rasulullah (sallallahu alayhi wasallam).

MASNOON

Personal acts of piety and worship can be resumed at any time. But, there is no compensation for missing the Masnoon act of listening and responding to the Muath-thin. Personal opinion, whims and fancy should be set aside when these clash with Masnoon acts, the observance of which is incumbent.

HEART HARDENER

Rasulullah (sallallahu alayhi wasallam) said:

“Do not increase speech other than Thikrullah, for verily, much talk hardens the heart, and the furthest from Allah is a person with a hard heart.”

DAARUL ULOOM DEOBAND’S FATWA ON VIDEO, DIGITAL AND TELEVISION PICTURES

In rejection of the baseless opinion of permissibility disorged by Mufti Rafi Uthmaani and Mufti Taqi of Pakistan, Daarul Uloom Deoband has unequivocally confirmed that all such images are haraam pictures, and

not ‘reflections’ as Mufti Rafi and Mufti Taqi have baselessly opined. The following is the Fatwa of Daarul Uloom Deoband:

QUESTION

Is it permissible to make a picture or a video using digital camera...? In our Pakistan there is a fatwaa of **Mufti Taqi & Mufti Rafi ‘Uthmaani** that it is not that picture but its reflection. If we print it then it will be impermissible.

What is the **current fatwaa of Daarul-‘Uloom Deoband** in this matter. Please guide us. Jazaak-ALLAAH.

ANSWER

In the name of ALLAAH, the most merciful, the ever merciful

To make a picture or a video using digital camera is not permissible. This too is included in picture-making. To know the detailed fatwaa of Daarul-‘Uloom Deoband along with proofs on this issue refer to “Chand Ahm ‘Asri Masaa-il”, Vol 1, page 342. This book has been uploaded on the Daarul-‘Uloom’s website.

And only ALLAAH Ta’aalaa knows...

Daarul-Iftaa,

Daarul-‘Uloom Deoband

CONCLUSION BY THE TRANSLATOR OF THE ABOVE FATWA

(Note: The translator is not The Majlis)

Daarul-‘Uloom Deoband debunks the reflection myth & upholds the centuries old unanimous prohibition passed down by Nabee (Sallallaahu ‘Alayhi Wasallam) on all types of animate pictures.

Mazaahirul-‘Uloom Sahaaranpur too debunks the reflection theory in its well explained fatwa hence, declaring all types of animated pictures unlawful.

Mufti Sa’eed Ahmad Paalanpuri declares a unified position on the prohibition of animate pictures stating, “all the muftiyaan of India, Pakistan & Bangladesh unanimously issue the verdict that camera (digital) pictures (of living beings) too are haraam.”

The ‘reflection’ argument is utterly baseless. The opinion of Mufti Rafi and Mufti Taqi is devoid of Shar’i substance. On the basis of their fallacious opinion, these two Muftis have opened a wide door for the fitnah of immorality.

INSIGHT

“O People! If you desire some insight of your condition after death, then reflect on the state of those who have died before you. The vice or virtue with which people remember them, will also be your condition.” *Hadhrat Hasan Basri (rahmatullah alayh)*

DIVINE FEAR

Once someone asked Hadhrat Hasan Basri: “Why are you perpetually overwhelmed with grief? You never smile.

You constantly cry.” Hadhrat Hasan replied: “I fear Allah Rabbul Izzat. He is the King of Jahannum. I am plagued by the fear that shaitaan and my nafs may trap me in deception, leading to my admission into Allah’s punishment.”

AT THE BURIAL

Most people are unaware of the correct practice to adopt when someone is being buried. Those present at the burial believe that it is necessary to wait until the grave has been filled. Only after the completion of the filling will the ceremony commence. Almost in all places the ceremony is bid’ah.

There is no incumbency to wait until the grave has been filled. After the mayyit has been enclosed in the *Lahd*, the Masnoon practice is to pour sand with both hands. On pouring the first time, recite: “*Wa mienha khalaqna kum.*” (*From this – sand – did We create you.*) When pouring the second time, recite: “*Wa fiha nu-eedukum.*” (*Into this do We return you.*) When pouring the third time, recite: “*Wa mienha nukhriju kum taaratan ukhrraa.*” (*And, from it shall We extract you a second time.*)”

After this, you may stand and silently recite whatever you wish, and make dua of maghfirat for the mayyit without lifting your hands. There is no need to wait for the imaam to commence his bid’ah ceremony. After your dua, you may leave. It is not necessary to leave only after the imaam has ended his ceremony. One may leave before or remain reciting even after everyone has departed.

There is no congregational dua or ceremony for this occasion. Everyone should recite something from the Qur'aan Majeed and make his own dua. All other practices are bid'ah.

THREE REGRETS

“O People! At the time of death, man will depart with three regrets: (1) Unaccomplished hopes regarding accumulation of wealth. (2) Unfulfilled dreams and desires. (3) Preparations for the life beyond the grave had not been made.” *Hadhrat Hasan Basri (rahmatullah alayh)*

SPEAKING WITH ALLAHAH

Hadhrat Sufyaan Thauri (Rahmatullah alayh) said: “Recite the Qur'aan Majeed with attention. Reflect on the statements and actions of Rasulullah (Sallallahu alayhi wasallam) and of the Sahaabah (Radhiyallahu anhum). He who does so, it is as if he has spoken to Allah Ta'ala, Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah.”

VAIN HOPE

Someone asked Hadhrat Basri (rahmatullah alayh) about a man who is engrossed in vice and transgression, yet he hopes that Allah Ta'ala will grant him salvation. Hadhrat Hasan said: “His hope is vain. His baseless hope will not be fulfilled.” Hadhrat Hasan then recited the following

aayat of the Qur'aan to substantiate what he had said:
“What, is a man who stands up (in Salaat) during the moments of the night, prostrating fearing the Aakhirah and hoping for the mercy of his Rabb, equal to a disobedient one?”

Minus effort and struggle, hopes for Allah's mercy and for salvation are vain.

PUBLIC PLACES

Hadhrat Ayyub Sakhtiyaani (Rahmatullah alayh) said:
“When the need arises to leave the home precincts for a necessity, then it is also a portion of seclusion to fulfil the need in an environment of a few people.”

If a need can be satisfied in a small shop, do not go to a supermarket or a mall. As far as possible refrain from mingling with crowds and avoid places where there are greater numbers of people.

It is not permissible to visit places of amusement such as zoos, etc.

THE BENEFITS OF THE FAST

Rasulullah (Sallallahu alayhi wasallam) said:

“One who fasts during Ramadhaan with sincerity for the Sake of Allah Ta'ala, is like one who has emancipated 600,000 slaves; made Qur'baani of 600,000 camels and worshipped Allah for 600,000 years.”

Such thawaab (reward) is attainable by correct observance of the Fast, not by mere abstention from food and drink. The soul of the Fast is Taqwa. Taqwa must

regulate the mind and the entire body. Every part of the body has to fast. Total abstention from haraam, mushtabah (doubtful things) and futility, and total control of the tongue, eyes and mind are necessary for gaining the maximum benefits and rewards of the Fast. Minus these requisites the fasting person will be like a tied or caged animal deprived of food and water. Nafsaani dictates (emotional commands) should be vigorously restrained.

GREATER INTELLIGENCE

Once Hadhrat Hasan Basri (Rahmatullah alayh) saw a man sitting all alone in a secluded place. Hadhrat Hasan said to him: “Why are you sitting here all alone? Why do you not mingle with the people?” The man responded: “I am engaging in something which is more beneficial.” Hadhrat Hasan said: “What is that?”

The man said: “Every day I am between bounties and sins. I express shukr (gratitude) for the bounty (ni’mat) and for sins I engage in Istighfaar.” Hadhrat Hasan commented: “You are more intelligent than Hasan. Therefore, be constant with your seclusion.”

LOVE OF GOLD AND SILVER

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said that in the Taurah it is recorded that a lover of gold and silver finds it difficult to proclaim the Haqq (Truth). Ziyaad Bin Alaa’ (rahmatullah alayh) once saw in a dream the earth exquisitely adorned with every type of conceivable embellishment. Observing this dazzling earthly beauty, he

said: ‘May Allah save us from you.’ The earth responded: ‘If you desire safety from my snares, then have an abhorrence for gold and silver just as they had an abhorrence for your father, Aadam (alayhis salaam).’

NASEEHAT

- ★ Never abandon Sunnat Salaat on a journey when there is time and comfort.
- ★ The maintenance of disabled children is the responsibility of the parents. In their absence, the responsibility devolves on the close relatives.
- ★ As long as you have not heard both parties, never come to a conclusion. In most cases a verdict after having heard one side of the story is erroneous.
- ★ If intelligence is not made subservient to Wahi (the Shariah of the Qur’aan and Sunnah), man becomes the victim of error night and day.

RAMADHAAN – ITS SPECIAL BENEFITS

- 1) Barkat (blessings) in Rizq.
- 2) Increase in money.
- 3) Food consumed is recorded as ibaadat.
- 4) The reward of good deeds are multiplied manifold.
- 5) The Angels in the heaven and on earth supplicate for forgiveness for the fasting person.
- 6) The shayaateen are imprisoned.
- 7) The Portals of Rahmat are opened widely.
- 8) The Doors of Jannat are opened and the doors of Jahannam are closed.

- 9) Every night the release from Jahannam of 600,000 inmates is decreed.
- 10) Every Jumuah night the number released from Jahannam will equal the number released in seven days.
- 11) On the last night of Ramadhaan the sins of all Muslims are forgiven.
- 12) Every day, Jannat is adorned and embellished for those who fast.
- 13) Duas are readily accepted.
- 14) The fasting person's body is purified from all sins which he had committed.
- 15) The fasting person acquires the Pleasure of Allah.
- 16) Allah's Tajalli (Special Presence) is on the First Sama' (heaven) from Maghrib until Subh Saadiq.

Indeed only the most unfortunate person will be deprived of the wondrous benefits and rewards of the Blessed Month of Ramadhaan. This is the Month for considerable soul searching, abstention from futility and increase in ibaadat.

WHEN OPENING A MUSJID

Q. How should the Sunnah ceremony be when opening a new Musjid?

A. There is no ceremony when opening a Musjid. Opening ceremonies are practices of the kuffaar. They are furthermore, practices of ostentation (riya), pride (takabbur) and waste (israaf). A Musjid's only opening 'ceremony' is the Athaan and the Salaat, nothing more.

AN ATTITUDE OF KUFR

Hadhrat Hasan al-Mutee' (rahmatullah alayh) said:

“If a man has three wives, and someone who hears that he is contemplating to marry a fourth woman, criticizes him, then I fear for him kufr on account of his criticism because Allah Ta’ala says (in the Qur’aan about men): ‘Verily, they are not blameworthy.’ ”

DUROOD AND DUA IN TARAaweEH

Q. I am a Haafiz and shall be performing Taraaweeh in the Musjid this year, Insha-Allah. My Ustaadh has instructed me to omit the Durood and Dua after Tashahhud to make it lighter for the musallis. Is it necessary for me to obey this instruction?

A. Rasulullah (Sallallahu alayhi wasallam) said:

“There is no obedience (to anyone in anything) involving sinning against Allah.”

It is haraam to obey this haraam instruction of your Ustaadh who is satanically tampering with the method of Salaat commanded by Allah Ta’ala. In such essential issues it is not valid to consider the laziness of the people. After Taraaweeh they engage in much stupidity and futility. They have time for a lot of nonsense after Taraaweeh. In fact, almost all the musallis are not in support of the omission of Durood and Dua. How can a brain which functions correctly ever order the omission of such vital constituents of the Salaat? Never commit the blunder of obeying this haraam instruction. No one will

collapse sitting the minute to recite the Durood and the Dua.

REGARDING SHA'BAAN

Undoubtedly, there are many acts of bid'ah and haraam which the juhala are committing on this auspicious Night. This is obviously not permissible. Besides the many Bid'aat perpetrated by the ignorant Barelwis and others of their ilk, the pseudo-deobandi molvis of this age are also guilty of bid'ah on this Night. Their bid'ah consists of stupid programs of ostentation and merrymaking. Delivering lectures specifically on this Night is bid'ah.

The Mujlisul Ulama has published a booklet on the 15th of Sha'baan. The Ahaadith supporting this Night are discussed in the booklet. Salafis are ignorant. Their views should simply be dismissed as bunkum.

LUST OVERWHELMS INTELLIGENCE

IN RELATION TO woman, the intelligence of man is perfect, hence Rasulullah (sallallahu alayhi wasallam) described women as *Naaqisaatul Aql*. However, once Rasulullah (sallallahu alayhi wasallam) expressed surprise at the ability of women to deceive and overwhelm men of perfect intellect.

Imaam Ghazaali (rahmatullah alayh) said that when a man is afflicted with sexual lust, two thirds of his thinking ability vanishes.

Fourteen centuries after Rasulullah (sallallahu alayhi wasallam), scientists in this belated age discovered the veracity of these Islamic observations.

In a report from London, which appeared in The Star, it is mentioned:

“History is littered with tales of powerful men who fell from glory after their heads were turned by pretty women.....

Now they (scientists) have discovered that men with high testosterone levels, who tend to be the most successful, become much more impulsive and prone to bad judgments when exposed to sexual triggers.

The experts say that findings suggest men in positions of power should be particularly careful about the decisions they make when a beautiful woman is around.

Researcher, Dr. Siegfried Dewitte, of the University of Leuven in Belgium said: “We know that if a pretty woman is in the vicinity a man starts to behave differently.....”

Allah Ta’ala is The Creator of man and woman. He knows what is good and bad for His creation. The strict rules of Hijaab are designed to ensure propriety, morality and the correct functioning of the intelligence.

In this era there is a great clamour to hoist *Naaqisaatul Aql* into positions of leadership. Truly, females of imperfect intelligence have succeeded to irrationalise men of perfect intelligence.

Rasulullah (sallallahu alayhi wasallam) said: “Never will prosper a nation who appoints a woman as its leader.”

Much of the anarchy and corruption in today’s society is attributable to the irrational behaviour of males dominated by the species of imperfect intelligence.

THE INTERMINGLING IN MUSJIDUL HARAAM

The current pollution of Musjidul Haraam and Baitullah Shareef by the evil haraam practice of intermingling of sexes permitted by the fussaag/fujjaar Saudi authorities is in total conflict with the Shariah. This pollution is not a new development. It had also occurred in earlier times.

In his kitaab *Arwaah-e-Thalaathah*, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) records the following episode of Hadhrat Shah Ismaaeel Shaheed (Rahmatullah alayh) who had passed away in 1246 A.H./ 1831 CE:

“Men and women used to enter the Ka’bah (and Musjidul Haraam) together. When Maulana Ismaaeel Shaheed (Rahmatullah alayh) observed this state of affairs, he together with his companions unsheathed their swords and prevented the intermingling. They stood at the Ka’bah and exclaimed: *‘If men and women enter together, we shall smite their heads.’*”

A great hue and cry went up, but Maulana Ismaaeel and his colleagues remained firm in their stance, and they thus prevented the intermingling of men and women.

On hearing of this episode, Hadhrat Raaipuri commented: *“Such intermingling had also occurred during the time of Mullah Jeewan. He too had (physically) prevented men and women from intermingling.”*

TAUFEEQ

Among the innumerable bounties which Allah Ta'ala bestows to us is *Taufeeq* which is the spiritual ability of submission to the Truth. Every deed of virtue that is accomplished is a direct consequence of the *taufeeq* which Allah Ta'ala bestows. It is not the product of our efforts or willpower. Without *taufeeq* from Allah Ta'ala, it would never have been possible for this weak mortal being, encumbered with a multitude of human frailties, and controlled by an evil *nafs* operating in collusion with Iblees, to offer even two raka'ts Nafl Salaat with constancy.

Without *taufeeq* it is impossible for man to withstand the evil promptings and dictates of the bestial *nafs* which perpetually seeks gratification for its evil desires in unlawful ways. When man follows the directives of the *taufeeq* which Allah Ta'ala grants, he comes into sharp conflict with his *nafs* and shaitaan. Allah Ta'ala rewards him for the ensuing struggle against his bestial instincts. If he sustains the struggle which he had initiated by virtue of the *taufeeq* bestowed by Allah Ta'ala, he emerges successful and is munificently rewarded. If he ignores the directive of the *taufeeq*, the *nafs* and shaitaan will overwhelm him. His *Aql* (Intelligence) will become enslaved to his *nafs*, and the *taufeeq* will be obliterated.

Allah Ta'ala munificently rewards his devotees for the acts of virtue which are also the effects of the bounty of *taufeeq* which He bestows. Nothing is from us. The munificence and mercy of Allah Ta'ala should be appreciated and gratitude offered. He rewards us for the

virtuous deeds which He enables us to practise. It is therefore essential to express *shukr* for every virtue one is able to perform. Whenever a good deed is accomplished, be grateful, not proudful. And, true *shukr* is to follow up the good deed with another good deed, and to abstain from acts which do not countenance the Pleasure of Allah Ta'ala, be such acts of the permissible class.

DO NOT DESPISE ANYONE

Once Hadhrat Abdul Wahhaab Bin Abdul Majeed Thaqafi (Rahmatullah alayh) was passing through a town when he saw a janaazah being carried by three men and a woman. There was no one else accompanying the janaazah. Hadhrat Abdul Wahhaab went forward and told the woman to step aside. He took her place and they proceeded to the Qabrustaan.

He performed the Janaazah Salaat and assisted with the burial. After the burial, he asked the old lady: *“Do you have no neighbours?”* She said: *“Yes, I do have neighbours, but they refused to participate in the burial because the mayyit, my son, was a mukhannath (hermaphrodite).”*

That night Hadhrat Abdul Wahhaab saw in a dream an extremely handsome man adorned with heavenly apparel. He asked the man: *“Who are you?”* The man replied: *“I am the khuntha whom you buried today. I have come to express my gratitude to you for having performed my Janaazah Salaat.”* Hadhrat Abdul Wahhaab: *“How did you fare?”* The man: *“Allah Ta'ala forgave me because all the people despised me and held me in contempt.”*

600,000 – THEIR HAJJ IS ACCEPTED

Hadhrat Abu Abdullah Jauhari (rahmatullah alayh) narrated: “Once I fell asleep on the Plain of Arafaat. In a dream I saw two Angels descending from the heaven. The following conversation took place between the two Angels:

FIRST ANGEL: How many people performed Hajj this year?

SECOND ANGEL: Six hundred thousand. But the Hajj of only six persons was accepted.

FIRST ANGEL: What has Allah Ta’ala done with the Hajj which He has not accepted?

SECOND ANGEL: Allah is Most Gracious. By virtue of the six persons, he has accepted the Hajj of the six hundred thousand. Allah bestows His kindness and mercy to whomever He wishes.”

THE LOVE FOR ANONYMITY

It is reported in the Hadith that on the Day of Qiyaamah, Hadhrat Uwais Qarni (rahmatullah alayh) will be admitted into Jannat in great pomp and splendour. He will be in the midst of seventy thousand Malaaikeh (Angels) who will all be identical to him in resemblance. No one except those whom Allah Ta’ala wishes, will be able to recognize who Uwais Qarni is. Just as Hadhrat Uwais (rahmatullah alayh) passed his life on earth incognito, so too will his wish that he remains incognito even in the Aakhirah be fulfilled.

AMR BIL MA'ROOF FOR PROTECTION

One of the main benefits of Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and prohibiting evil) is salvation from Allah's punishment which ultimately engulfs the transgressors in the world. The Qur'aan Majeed states:

“Then when they forgot what they had been commanded with (and the punishment arrived), We saved those who used to prohibit evil and We apprehended the transgressors with the terrible punishment because of the evil they used to perpetrate.” (Surah A'raaf)

THE AALIM BA AMAL

“When an Aalim implements practically his Knowledge, then the hearts of the Mu'mineen incline to him. Then only, he in whose heart is a disease (of nifaaq, hasad and the like) detests him (i.e. the Aalim who practises according to his Knowledge).” (Ma'roof Karkhi –Rahmatullah alayh)

DO NOT HOPE.....

Hadhrat Abu Bakr Warraaq (Rahmatullah alayh) said: “As long as you associate with oppressors, do not hope for the pleasure of Allah. As long as you lust for the world, do not have hope for Allah's love. As long as you are harsh with the weak ones, do not hope for a tender heart.”

HARMFUL FRIENDSHIP

Hadhrat Baaqir (rahmatullah alayh) said: “My father (Hadhrat Zainul Aabideen) instructed me to refrain from befriending four types of people:

A faasiq. He will betray you for a morsel of food.

A liar. He will deceive you.

A stupid person. He will harm you even if his intention is to benefit you.

A person who severs family ties. In three places, the Qur’aan describes him as *mal-oon* (one on whom settles Allah’s curse).

PERMISSIBLE THINGS

“Abundance of Mubaahaat (Permissible things), despite their permissibility, leads to moral corruption and negation of fear and humility.” (Hakimul Ummat)

GHAZAALI’S ADVICE TO HIS STUDENT

Beware of endeavouring to enrapture the audience with your talk, and to impress them, and to induce them to become ecstatic and emotional so that they later exclaim: “What a wonderful talk!” This attitude is indicative of worldly inclination. It is the effect of *ghaflat* (indifference and being oblivious of the Aakhirat).

Instead, you should resolve and endeavour to call people from the *dunya* to the *Aakhirah*, from *ma’siyat* (sin) to *Taa’at* (obedience to Allah), from greed to abstinence, from niggardliness to generosity, from doubt

to conviction, from indifference to alertness and from haughtiness to piety.

Instil love of the Aakhirah in their hearts and make the dunya detestable to them. You should teach them how to offer Ibaadat and the principles of zuhd (abstinence).

Do not deceive them about the *Karam* (Munificence) of Allah Ta'ala and His *Rahmat* (Mercy), because their dispositions are overwhelmingly refracted from the Road of the Shariah. They are involved in pursuits which are displeasing to Allah Ta'ala and engaged in despicable characteristics. Therefore, instil awe in their hearts. Create fear in them, and warn them of the dreadful scenarios they are going to face (at the time of Maut, in the Qabr and in the Aakhirah). Perhaps then their spiritual attributes will transform, for then their attitude and approach will change. Then will they covet and show inclination towards Taa'at and shun *ma'siyat* (*sin*).

This is the way to give wa'z and naseehat (lecture / bayaan / talk / and to admonish). Any wa'z with a different effect is a calamity for the speaker and the audience. In fact, it has been said that such a speaker is a ghou! and a shaitaan abducting creation from the Straight Path and destroying them. It is therefore incumbent on them to flee from such a person because the damage caused by this speaker to their Deen is something not even Shaitaan can achieve. And it devolves upon those who have the authority and power to bring down such a person from the pulpits of wa'z and ban him from his actions. This is part of *Amr bil Ma'roof- Nahi anil Munkar* (Commanding virtuous deeds and Prohibiting evil deeds).

Shun association with the leaders and kings. Do not even look at them. Looking at them, associating with them and hobnobbing with them (bootlicking them) are disastrous. If you are trapped with them, then abstain from praising and adulating them for verily Allah Ta'ala becomes angry when a faasiq (irreligious person) and zaalim (tyrant) are praised. One who prays for their long life is in fact pleased with disobedience to Allah Ta'ala.

Abstain from accepting the hand-outs and gifts of the rulers even though you know that these are from halaal sources. It is imperative to abstain from craving for their wealth, for that is to destroy one's Deen. This crave spawns treachery and selling the Deen for a miserable price. It causes one to favour the rulers, to approve of their stance and to acquiesce to their oppression. And all these attitudes bring ruin to one's Deen.

The minimum harm when accepting their hand-outs and deriving benefit from their worldly state and wealth, is that you will incline affectionately to them. And one who takes a liking to another undoubtedly desires for his beloved long life and preservation. However, love for the preservation of a Zaalim is tantamount to a desire for *Zulm* on the servants of Allah Ta'ala. What can be more destructive to one's Deen and Aaqibah (ending) than this?

Please beware, I repeat, beware of Shaitaan's temptation or some people's suggestion that it is more meritorious and better to take money from them and disburse same to the fuqara and masaakeen (poor and needy) because they (the kings and rulers) spend their wealth in fisq and ma'siyat (transgression and sin). Thus, your spending on the poor people is nobler than their

spending. The Accursed (Shaitaan) has deceived and severed the necks of many with this deceptive argument. We have discussed this in *Ihya-ul-Uloom*. Refer to the discussion there.

A COMMON MISCONCEPTION

A common misunderstanding is that Purdah is not necessary for all Mahrams – brothers, nephews, paternal uncles, and maternal uncles. While this is the rule, it is essential to know that Purdah for irreligious mahrams – those who are modernists and have an aversion for Hijaab – is just as incumbent as it is for non-mahram males. Even if they are not modernists, but they fail in the observance of Hijaab for other females, then too Purdah for such fussaag mahrams is incumbent.

EMPLOYER – EMPLOYEE

RASULULLAH (sallallahu alayhi wasallam) said: “Every one of you is a shepherd, and every one of you will be questioned about his / her flock....”

Allah Ta’ala has imposed certain responsibilities on every person in relation to those within his/her control and jurisdiction. Within the ambit of such control and jurisdiction it is incumbent to discharge the obligation of *Amr Bil Ma’roof Nahy Anil Munkar* (Commanding righteousness and prohibiting evil). Failing to execute this *Wajib* duty will have its sequel in the Divine Court on the Day of Qiyaamah.

Among the relationships which come within the purview of this rule is the employer – employee relationship. Since life on earth is not the goal, the Muslim's duties and responsibilities are not confined to mundane activities. Being a shepherd from whom a reckoning will be demanded by Allah Ta'ala, the employer has to ensure that while his employees are in his control and supervision, they fulfil their Deeni duties such as Salaat, Saum, etc.

It devolves on the employer as a Waajib duty to allow his Muslim employees sufficient time to perform their Salaat. If any worker does not perform Salaat, it is the duty of the employer to apply pressure to constrain the employee to perform Salaat. In fact, when engaging a Muslim worker, a condition of the work contract should be observance of Salaat, Saum and the Shariah in general.

With regard to the Deeni obligations of workers, most employers are extremely indifferent. Many, in fact, do not view with favour the employee's engagement in his Deeni obligations. The concern is to extract maximum labour from the worker regardless of the Shar'i violations committed in the course of his work.

If a worker commits theft or he comes late or fails to observe the terms of his work contract, the employer will remonstrate, threaten and even dismiss the worker. But when the worker steals from Allah or is indolent in his ibaadat or commits Shar'i violations, the employer does not feel obliged to remonstrate, threaten and dismiss the worker. For his own pecuniary ends, the employer is prepared to resort to corrective measures, but in the

domain of Allah's Deen and Commands, he displays an extremely lackadaisical attitude.

This indifferent attitude is the effect of the lax bond which one has with Allah Ta'ala. In every department of life on earth, the Deen is of primary and foremost importance. Everything else is subservient to the command and demand of Allah Ta'ala. When mundane interests clash with Deeni interests, the Mu'min is under incumbent obligation to set aside the former. The relationship between a Muslim employer and a Muslim employee is not restricted to work and wages. Everyone shall have to answer on the Day of Qiyaamah.

CURTAIN AWARENESS

Hadhrat Sufyaan Bin Uyainah (Rahmatullah alayh) said: Sufyaan Thauri had during his lifetime and even after his demise in dreams always advised me to curtail awareness of people as much as possible. It is difficult to be saved from them (i.e. the fitnah they cause).

AN IGNORAMUS

O People! He who regards people to be his followers and believes himself to be a leader of the community, has lost his intelligence. He will be labelled an ignoramus.

Hadhrat Hasan Basri (rahmatullah alayh)

A SISTER'S REGRET

Assalaamualaikum,

“Recently I heard a talk by an Aalim who was discussing the rights of Allah and the rights of mankind. He said that with regards to the rights of mankind even a shaheed will have to account for his debts before entering Jannah, and that 1 dinar of debt was equivalent to 70 accepted Farz salaah being given to the person who is owed.

I was divorced many years ago. My ex-husband wanted to finalise the divorce at the Jamiat but I chose to go to the South African courts instead to get a more favourable settlement. This resulted in my ex-husband incurring hundreds of thousands of rands in lawyers’ fees which he always complained about. I subsequently remarried, and at the time my ex-husband sent to me a fatwa from the Ulama concerning child custody. He requested our daughters to go live with him, claiming my new husband was a ghair-mahram to them. I refused partly out of maternal instinct, partly revenge for him divorcing me and partly out of a lack of taqwa. I know this grieved him greatly and he has always said that I have stolen years of time from him and from my daughters.

Today, I am filled with great fear as to the debt I owe, firstly for the financial cost that I caused my ex-husband to incur by going to the South African courts, secondly for the emotional cost of getting involved in a lengthy legal acrimonious battle, and thirdly for the irreplaceable time that I denied both him and my daughters.

Many of my friends are in a similar situation too. One of them, now years later after her children had grown up and married, asked her ex-husband for forgiveness and he retorted, “What?? Now, after all these years and all the

damage you have done. You caused me so much of financial loss and even worse loss of relationship with my children, and now you want forgiveness?! Never!”

I am concerned that I will get the same response from my ex-husband if I approach him. If it was the other way around, I think I would also feel the same and respond the same as my friend's ex-husband, which makes me even more worried.

My specific questions are the following and it is important because there are so many of us women who are in a similar situation and if either side has to pass away without these matters being cleared in this world, then it is very scary to think of the consequences in the Akhirah.

- 1) If my ex-husband also says that he will not forgive me, what will happen to me on the day of Qiyamah?
- 2) Should I repay the financial debt?
- 3) Have I incurred sin for exposing my daughters to my ghair-mahram new husband, and for denying my ex-husband custody of our daughters? If so, what can I do to rectify this?” *(End of letter)*

THE SHARIAH'S LAW AND OUR NASEEHAT

One redeeming factor in your favour is your regret and realization of the terrible harm, hurt, pain and injustice which you had caused your ex-husband. It is essential to understand that your every move in this miserable and sad saga was in conflict with Allah's Law. You had trampled on and usurped many of your ex-husband's rights and also Allah's rights, and in so doing you violated the Shariah grievously.

The rule of the Shariah is that in a case of violation of *Huqooq* (Rights) of others, there is no forgiveness if amends are not made with the person whose rights had been usurped and violated. The Hadith pertaining to the Shaheed (Martyr) adequately confirms this rule. According to the Hadith, 70 Maqbool (Accepted) Salaat will be awarded to the oppressed in lieu of each *daaniq* (not dinar as mentioned by the Aalim). A dinar is a gold coin, perhaps something like a Krugerrand whereas a *daaniq* is the weight of a grain of wheat. From this one can imagine the tremendous self-immolation one inflicts on oneself when the rights of another are abused, usurped and violated. The logical consequence will be the inability to repay in Qiyaamah, resulting in suffering for ages in Jahannam.

Another exceptionally grave implication of having gone to the kuffaar court thereby overriding the Shariah, is the loss of Imaan. Allah Ta'ala says in the Qur'aan Majeed:

“Those who do not judge according to that (Shariah) which Allah has revealed, verily they are the kaafiroon (unbelievers).”

As the matter stands, the following are the consequences of the court action you had undertaken:

- 1) You are indebted to your ex-husband for all the monies he had to spend in the legal process.
- 2) You are indebted to him for the excess maintenance ordered by the court for his daughters. Much of the maintenance ordered by a kaafir court is haraam. The Shariah has its own process.

3) You had sinned grievously for refusing him custody of his daughters. After you married a man who is a ghair mahram to the children, you lost custody. Furthermore, when a girl reaches the age of 10, then custody is her father's right. When the girl becomes an adult, she can decide for herself with whom to live.

4) The Shariah requires you to repay your ex-husband all the monies you are indebted to him. However, if he forgives, then you are most fortunate. He may forgive. You should attempt to ask him to forgive.

After having understood the position, everything is not lost if you sincerely regret and repent and seek Allah's forgiveness. If you are by the financial means, endeavour to pay your ex-husband even in instalments. If by the time of your death you have not settled the debt, then Allah Ta'ala will please him on the Day of Qiyaamah and have you absolved. You are very fortunate for having realized your grave error and injustice before Maut claimed you. At least there is much hope. Many women do not even realize the awful wrong they had committed, hence they depart from this world on a one-way ticket to Jahannam.

Allah Ta'ala says in the Qur'aan Majeed: *"Say (O Muhammad!) to My servants who have oppressed themselves (with haraam and sin): 'Do not despair of the mercy of Allah, for verily He forgives all sins. Verily, He is Most Forgiving and Most Merciful.'"*

For acquiring this forgiveness and mercy, the necessary requisites are genuine regret, the resolve to make amends, giving practical implementation to this resolve by restoration of the violated rights or by seeking forgiveness, and making an effort to discharge the *huqooq*.

Then, Allah is your Protector and Saviour on the Day of Qiyaamah. The fact that realization has dawned on you, indicates Allah's mercy is in store for you.

We advise that you encourage your daughters to establish very good ties with their father. Perhaps after some time he will mellow with the pleading of his daughter in your favour, and forgive you.

GHUTHAA'

Once when Hadhrat Ibraahim Bin Adham was asked the reason for not associating with people, he said: *"People are all underground."* That is, genuine men of piety have all departed from the world. In this regard Rasulullah (Sallallahu alayhi wasallam) said:

"The Saalihoon (Men of Piety) are departing one after the other in quick succession. Then will remain only ghuthaa' (rubbish/flotsam/chaff), like the chaff of wheat or barley. Allah will not care for them in any way whatsoever."

KUFFAAR COURTS, WOMEN BEWARE!

Many women take the haraam route to the kuffaar courts when the marriage has broken down. Dissatisfied with the dispensation of Allah Azza Wa Jal, they portray flagrantly their disregard for the Shariah's *ahkaam* pertaining to Talaaq, custody, maintenance, rights of the children's father, etc. In so doing, they barter away their Imaan and don the mantle of kufr thereby confirming everlasting damnation for themselves in Jahannam. Allah Ta'ala

states in the Qur'aan Majeed regarding such vile miscreants:

“Those who do not judge according to that (Shariah) which Allah has revealed, verily they are the kaafiroon (unbelievers).”

Women should therefore understand well the enormity of the eternal calamity they are invoking for themselves when they rush to the kuffaar court, for such action is 100% kufr and in flagrant rejection of Allah Ta'ala. Furthermore, Muslim lawyers who aid and abet women to proceed along this line of kufr by resorting to the kuffaar court, also lose their Imaan. It is the obligation of the Muslim lawyer to endeavour his utmost to settle the issue out of court and to introduce senior Ulama to assist in effecting the Shar'i process. They should set aside their reasoning which is obviously clouded with western norms acquired from their western education, and submit to the Divine Shariah.

Remember that this worldly life is a temporary affair – extremely short-lived. Allah Ta'ala says: *“The life of this world is but play and amusement whilst the Abode of the Aakhirat is best for those who adopt Taqwa. What? Have you no sense?”*

THE BEST AND THE WORST

Rasulullah (Sallallahu alayhi wasallam) said: “The best of your youth are they who emulate old men, and the worst of your old people are they who emulate the youth.”

PERPETUAL THIKR

Rasulullah (Sallallahu alayhi wasallam) said: “*Your tongue should remain ever fresh with Thikrullah.*” The Name of Allah Ta’ala has to be compulsorily on the tongue of the Mu’min throughout the day. When retiring for the night, fall asleep with Allah’s Thikr. Then every breath will be recorded as a Tasbeeh, and an Angel will guard you throughout the night.

Perpetual Thikr is not the customary, bid’ah forms of ‘halqah (circle) thikr sessions which some miscreant fake ‘sufis’ conduct in the public in Musaajid to lure and impress the public. Perpetual Thikr is to constantly keep the tongue moving with Thikr – any form – preferably *Laa ilaha il lallaah*.

Ultimately, such thikr of the tongue will become embedded and entrenched in the heart. The heart will then become alert and remain wakeful in Allah’s remembrance. The heart will then be adorned with Noor.

Be constant with Thikr whilst walking, sitting, working and in all walks of life. Such Thikrullah will create an aversion for futile talk, leave alone sinful conversation. Do not be concerned if you do not perceive any emotional effect of the Thikr on your heart. Your obligation is to engage in Thikrullah. The effects of spiritual sweetness, pleasure and tenderness of the heart are beyond one’s power of acquisition. Such effects are bounties which Allah Ta’ala awards according to His Will and Wisdom. Be concerned with issues within your volitional control.

The emotional effect is also largely reliant on the manner in which one conducts one’s daily life. A person

who soils his eyes, ears, mind, etc. with whatsapp, facebook, television, staring at ghair mahaareem, etc., etc., should not expect any emotional state for his Thikr. Nevertheless, despite his indulgence in these evils, he should not abandon Thikrullaah. Constancy in Thikrullaah will, Insha-Allah, ultimately create an aversion for these activities of sin.

The Qur'aan Majeed says: *"I have not created jinn and man except that they worship Me."* Thus Thikrullaah is the primary objective for which Allah Ta'ala has created us. All other activities such as Jihad, Tableegh, Knowledge, and every other laudable deed are all secondary in relation to Thikrullaah.

THE HEART'S POLISH

"Verily, these hearts rust just as steel rusts when exposed to moisture." The Sahaabah asked: 'O Rasulullah! What is its polish?' Rasulullah (Sallallahu alayhi wasallam) said: "Remembering Maut in abundance and Tilaawat of the Qur'aan."

THEIR CHOICE

Hadhrat Abdullah Khafeef (Rahmatullah alayh) said: "Allah Ta'ala created the Malaikah (Angels), Jinn and Insaan (humans). Then He created *Ismat* (Sinlessness), *Kifaayat* (Frugality/Thriftiness) and *Heelat* (Deception).

Allah Ta'ala then ordered the Malaikah to select any one of these three creations. The Malaikah selected *Ismat*, hence they are sinless.

Then Allah Ta’ala ordered the Jinn to make a selection. The Jinn too selected *Ismat*, but this was refused since the Malaaiakah had already selected it. The Jinn opted for *Kifaayat*. That is why they are contented with a little of worldly provisions.

When Allah Ta’ala ordered Insaan to make a choice, they too selected *Ismat*. Only *Heelat* remained, hence it fell to man’s lot. Therefore, man is always indulging in deception, plots and conspiracies.

A DOG IS BETTER

When Hadhrat Hammaad Bin Zaid (Rahmatullah alayh) went to meet Hadhrat Maalik Bin Dinaar (Rahmatullah alayh), he saw a dog sitting near to him.

When Hadhrat Hammaad attempted to chase away the dog, Hadhrat Maalik Bin Dinaar said: “Leave it! The dog is better than a companion who sits by me and indulges in gheebat of others.”.

(The dog was a stray dog, not a pet of Hadhrat Maalik Bin Dinaar)

DISEASED MOLVIS AND SHEIKHS

Hadhrat Sufyaan Thauri (Rahmatullah alayh) said: “We have seen such people (Auliya) who were medicine (for spiritual ailments). People acquired cure for their (spiritual ills) from them. But today, are such people (bogus spiritual guides) who are diseases. No one acquires any remedy from them.”

Hadhrat Sufyaan Thauri (Rahmatullah alayh) was speaking of an era in which flourished the Salafus Saaliheen of the *Khairul Quroon*. Nevertheless, he perceived a vast deterioration in *roohaaniyat (spirituality)* between the Taabieen and Tab-e-Taabieen. He was one of the Tab-e-Taabieen. When such was the state of even the illustrious forbearers of the Deen, what should be commented about the fraud sheikhs and molvis of deviation and deception of which there is a glut in the present time in which we find ourselves? These quacks, frauds and bogus ‘scholars’ and ‘saints’ are fatal poisons who corrupt and ruin the morals and Imaan of the masses.

TAHAJJUD

The significance and importance of Tahajjud Salaat cannot be over-emphasized. Tahajjud Salaat is a vital requisite for spiritual progress. Those who are not in the practice of performing Tahajjud Salaat are depriving themselves of a great treasure.

If you find it too difficult to wake up late in the night for Tahajjud, then at least before going to bed, perform four raka’ts with the intention of Tahajjud. Insha-Allah, you will receive the *thawaab* of Tahajjud. Only a few minutes are required for four raka’ts. If you are constant with this practice, Insha-Allah, you will gain the *tawfeeq* to wake up during the night to perform Tahajjud.

MOTHER IS YOUR NAFL HAJJ

A MAN LEFT from the City of Farghaanah (in Central Asia) with the intention of performing Nafl Hajj. When he reached Nishapur, he went to visit Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh). He made Salaam, but Hadhrat Abu Uthmaan did not respond. Feeling annoyed, the man reflected in his mind: ‘It is indeed surprising that a Muslim does not respond to the Salaam of another Muslim!’

By *kashf* it was revealed to Hadhrat Abu Uthmaan what the man was thinking. He commented: “Does a person perform Hajj whilst abandoning his ailing and grieving mother?” Jolted by this truth, the man abandoned his plan for Hajj, and immediately set off to return to Farghaanah. He remained in his mother’s service until her death.

After his mother’s demise he travelled to Nishapur to be in the company of Hadhrat Abu Uthmaan Al-Khairi. When Hadhrat Abu Uthmaan saw the man, he leapt up, embraced and honoured him. He remained in the company of Hadhrat Abu Uthmaan until the latter’s demise.

The rights of a mother, in fact the rights of parents, are sacred. The importance and sanctity of the rights of parents increase with age. The bond of parenthood becomes stronger with time. Even if the son reaches 60 years, he remains a child to his parents and it remains his obligation to keep them happy in all lawful things. It is not permissible for even the adult or elderly son to depart on a journey without the happy consent and blessings of his parents. And a journey in terms of the Shariah is a

distance of 77 kilometres or more. Children should not deprive themselves of the wonderful Duas of their parents when they go on a journey. Rasulullah (sallallahu alayhi wasallam) described the Dua of parents as '*Mustajaab (readily acceptable), without doubt*'.

Most people indoctrinated with western ideas are oblivious of the Waajib rights of their parents. The western cult of life is the life-style of animals. The parental bond fades into oblivion for animals.

MEMORY

The uniqueness of the memory of Hishaam Bin Al-Kalbi was such that he had made hifz of the entire Qur'aan Majeed in three days. No one else had ever achieved this feat.

One act of his forgetfulness was equally unique. Once when he intended to trim his beard to the Masnoon length of one fist, he held it in his hand. Instead of cutting below his fist, he cut his beard above his fist.

ALLAH IS JUST AND MERCIFUL

Question: What will be the lot of non-Muslims who grew up in a non-Muslim environment, were exposed to only Christianity or any other religion. They led good moral lives, but did not embrace Islam. Will they suffer forever in Hell-Fire?

Answer: Frequently we receive such questions. Such questions are the effects of shaitaani wasaawis. In addition

to being futile, the ploy of shaitaan is to jar one's Imaan by driving a wedge between a person and Allah Ta'ala.

The response to this question is that Allah Ta'ala is Just and Merciful. All people are Allah's creation. He will decide the fate of every person. Whatever He decrees for people will be Just and Merciful. It is part of Imaan to believe that Allah Ta'ala is *Aadil (Just) and Rahmaan (Most Merciful)*. He will therefore not deal with anyone unjustly and without mercy. So whatever Allah Ta'ala will decree will be according to His Attributes of Justice and Mercy. Hence, there is no need for anyone to be worried and unduly concerned with this issue.

Our understanding, interpretations and theories will not alter His decree. Do not encumber your mind and heart with destructive futility.

ONLY HE GUIDES

“Thus do We explain the Aayaat (of the Qur'aan and the Laws of the Shariah) for people who have understanding. On the contrary, the transgressors follow their vain desires without having any Knowledge (of the Deen). Thus, who can guide the one whom Allah misleads? For them there is no helper.” (Qur'aan)

RIBA AND ZAKAAT

“Whatever you give of riba to increase the wealth of people, it does not increase by Allah. And, whatever you give by way of Zakaat (charity in general) intending

thereby the Pleasure of Allah, verily, they are the ones (whose wealth) increases (by Allah.) (Qur'aan)

EXCUSES WILL NOT BENEFIT

“On that Day (of Qiyaamah) the excuses of the transgressors will not benefit them nor will they be granted respite.” (Qur'aan)

THE MUTTAQEEEN

“They (the Muttaqeen) separate their sides from their beds (i.e. they wake up for Tahajjud) calling on their Rabb fearing and hoping, and from the Rizq We have granted them, they spend (freely in His Path).” (Qur'aan)

MEN OF INTELLIGENCE

“Those who (sincerely) listen to the Word (Allah's Shariah), then they follow its beautiful (way), they are the ones whom Allah has guided, and they are the people of intelligence.”

CONCEDING ERROR

It is a great mujaahadah (struggle against the nafs) to concede one's own error. It is indeed a great virtue to retract an error after having been informed, and to state the truth.

THE DISGRACE OF ZINA

When Allah Ta'ala wishes to disgrace a person, he embroils him in zina (fornication).

REASON FOR INGRATITUDE

A reason for ingratitude for the bounties of Allah Ta'ala is focusing the gaze on what one does not possess instead of on one's possession.

BAY'T IS NOT NECESSARY

For islaah (reformation) of the nafs, bay't is not imperative. The belief that bay't is necessary for islaah is a bid'at. The first obligation of the Shaikh is the islaah of the mureed. He should not conceal anything in consideration of others.

THIKR AND SHAITAAN

Thikrullaah wards off shaitaan. It is mentioned in the Hadith: *"Verily, shaitaan sits glued on the heart of man. When he (man) engages in thikr, shaitaan flees. When he (man) becomes forgetful (of thikr), shaitaan casts waswasah (in his heart)."*

CONTENTMENT OF THE AULIYA

RASULULLAH (sallallahu alayhi wasallam) said: *"Of the good fortune of the Son of Aadam is that he is pleased*

(and contented) with whatever Allah has decreed for him.”

Whenever Hadhrat Umar (radhiyallahu anhu) would become ill, he would not act according to the advice of the physician. Once when he was sick, and told to call a physician, he replied: “By Allah! If I know that my cure (from this sickness) is simply to touch my ear, then never would I do so. Whatever Allah Azza Wa Jal decrees is best.”

When Hadhrat Shaddaad Bin Hakeem (rahmatullah alayh) became sick, he distributed a hundred dirhams (silver coins) to the poor in gratitude for the sickness.

When Hadhrat Abu Bakr Ayyaash (rahmatullah alayh) became ill, people called a Christian physician to attend to him. However, Hadhrat Ayyaash did not allow the doctor to even touch him. He refused to submit to diagnosis. As the doctor departed, Hadhrat Ayyaash (rahmatullah alayh) made dua: “O Allah! Just as you have saved me from the pain of kufr, do with me as you deem fit.”

This was the attitude of the Aarifeen and the great Auliya. They were always contented with whatever condition Allah Ta’ala decreed for them. While medical treatment is permissible, it is not compulsory. Abstention from medical treatment is based on *Tawakkul* and *Ridha* (being pleased and contented with Allah’s decrees). While the masses cannot emulate the Auliya in such lofty attitudes, they should at least adhere to the minimum demand, which is: never to complain in times of adversity and hardship. While dua for removal of the calamity is permissible, complaining is not permissible. Complaint

against the decrees of Allah Azza Wa Jal is unintelligent and it approaches the confines of kufr.

KHULAH

Khulah is a mutual agreement between husband and wife whereby the wife buys her freedom in exchange for a payment she makes to her husband.

If a wife wishes to be set free from her husband, but he refuses to issue Talaaq, she can induce him to divorce her in exchange of a sum of money. If he accepts her offer, and the wife pays the agreed sum, one Talaaq Baa-in which completely ends the Nikah comes into effect. This is called *Khulah*. *Khulah* cannot be unilaterally imposed on any of the spouses. It is a mutual agreement. Any one of the spouses has the right to reject the proposition.

In some quarters there exists the misconception that *Khulah* is a right which the wife can impose on her husband. This idea is totally baseless.

SECLUSION

Seclusion is essential for even the Shaikh.

"And, sever all relationship (with people) and turn towards Him (Allah)" – Qur'aan

(Allah Ta'ala issues this command to Rasulullah sallallahu alayhi wasallam).

THE CONSEQUENCES OF DISRESPECT

Disrespect is indeed evil. Once a *Saahib-e-Kaifiyat* spat in the direction of the Qiblah. All his *kayfiyaat* were snatched away in consequence of this disrespect.

(Saahib-e-Kayfiyat is a person accomplished in spirituality. He experiences lofty spiritual states).

PUNISHMENT FOR AN EVIL

A one-eyed man whilst making Tawaaf of the Ka'bah was supplicating: "O Allah! I seek protection with You from You." When he was asked about this queer dua, he said: "Once when I cast an evil gaze at a young lad, I lost the vision of my one eye."

WUDHU AND THE MUSLIM

Once when Hadhrat Sultaanul Auliya (rahmatullah alayh) was in a jungle, it was time for Namaaz. He waited for some time in anticipation of someone arriving so that the Namaaz could be performed in Jamaat. Soon he saw a wood-cutter carrying a bundle of wood. Hadhrat Sultaanul Auliya asked: "Have you made wudhu?" The wood-cutter responded: "Is it possible for a Muslim to be without wudhu?" Hadhrat said to himself with surprise: "Some Auliya are so hidden that we fail to recognize them."

NASEEHAT FOR THE HUFFAZ AND STUDENTS OF THE DEEN

HADHRAT FUDHAIL BIN Iyaadh (rahmatullah alayh) said: "It does not behove the Haafiz to involve himself in sport and amusement with those who indulge in such futility. He should not join in the company of people who are involved in carelessness."

Futility, sport and amusement are anathema for Ilm-e-Wahi (the Knowledge which stems from Divine Revelation). Indulgence in sport and futility in entirety effaces the *Noor* of Ilm, and severely contaminates the *Noor* of Imaan. Minus this *Noor*, the molvi remains a *jaahil*. Such *jahl* camouflaged with textual or book knowledge is compound *zulmat* (intense spiritual darkness) which will become a great humiliating calamity in the Aakhirah.

It is not befitting – in fact it is haraam –for those who carry Bukhaari Shareef and Hidayah in their hands, those who pursue the Ilm of Qur'aan Tafseer, Hadith and Fiqah, to humiliate and demean themselves kicking and hitting balls and behaving like monkeys. They should remember that the original abode – the initiation venue – of Ilm-e-Deen was *Ghaar-e-Hira*. The true Student of Deen is not in need of rational arguments to understand the villainy and notoriety of indulgence in kuffaar sport. The noor of Aql – i.e. if he possesses such noor – is adequate to understand all transcendental realities and unravel spiritual mysteries.

REBUFFING YOUR BROTHER

“He who rebuffs his brother (i.e. does not speak with him) for a year, will meet Allah with the load of the sins of Qaabil. Nothing will free him (from the Punishment of Allah) except entry into the flames of the Fire.”

Qaabil was the son of Nabi Aadam (Alayhis salaam). He murdered his brother, Haabil. Since he was the very first person on earth who had committed murder, the sin of every murderer until the Day of Qiyaamah will be loaded on to Qaabil.

According to Rasulullah (Sallallahu alayhi wasallam) , the one who rebuffs his brother, severing ties with him, will appear on the Day of Qiyaamah with a load of sins similar to the sins of Qaabil. For him there will be nothing but purification in the Flames of Jahannam. Reflect much on this grave warning of Rasulullah (Sallallahu alayhi wasallam).

FEAR FOR ALLAH

“The thunder recites the Tasbeeh of Allah, and the Malaaiakah (recites His Tasbeeh) because of fear. He (Allah) sends the lightning which strikes whomever (and whatever) He wills. And they (people) dispute (in the laws) of Allah whilst He is Most Powerful.” *(Qur’aan)*

Allah sent Wahi (Revelation) to the Sea that it should obey Musaa (Alayhis salaam) when he will be striking it with his staff. Thereupon the Sea quivered the entire night because of fear. *(Hadith)*

YOUR RIZQ

“Now that Allah Ta’ala has assumed the responsibility of your Rizq, why are you concerned (i.e. why worry).”
(Hadith)

BROTHER & FRIEND

“Your brother is he who informs you of your faults and your true friend is he who warns you of your sins.”
(Hadhrat Yahya Bin Muaaz)

AT RUKN-E-YAMAANI

According to the Hadith, Allah Ta’ala has appointed an Angel at Rukn-e-Yamaani (of the Ka’bah). His only function is to say ‘Aameen’ upon the Duas of the people. It is therefore advisable when passing by Rukn-e-Yamaani to make a Dua.

CONSEQUENCE OF PRIDE

Hadhrat Haatim Asamm (Rahmatullah alayh) said: “Allah Ta’ala will not take the mutakabbir (the one of pride) from this world (i.e. he will not die) until He has not humiliated him by his lowly workers and neighbours. And, before his death he will soil himself in his own urine and faeces.” Besides this, other kinds of worldly calamities will befall him, and all of this is besides the greater punishment awaiting him in the Aakhirat.

Hadhrat Abu Turaab Nakhbashi (Rahmatullah alayh) said: “Despising a faqeer (a poor person) is takabbur

(pride), and to speak arrogantly with him is an attribute of dogs.”

TAWAADHU' –HUMILITY

Hadhrat Ibn Sammaak (Rahmatullah alayh) said: “The best Tawaadhu' is never to regard yourself better than another person. Whomever you see, believe him to be better than you. Believe that every one of your contemporaries is superior to you, and have hope of Allah's Rahmat. Request your contemporary to make dua for you, and believe that by his medium your dua will be accepted. This is Tawaadhu'.”

According to the Mashaaikh, as long as a person believes that he is better than a dog, he should know that he suffers from the malady of pride which is the opposite of Tawaadhu'.

CUSTODY AND GUARDIANSHIP

When a marriage ends in divorce, and there are minor children, two important acts apply to the children—Custody and Guardianship. While the issue of custody is somewhat understood, guardianship is not known to even many Ulama.

Even when the mother has lawful custody of the minors, the father always is the legal guardian. He financially maintains his children, and it is his right and obligation to ensure that the children obtain proper *Ta'leem* and *Tarbiyat*.

In this domain, the mother has no say except if the father is a faasiq. The mother cannot take the children out of town with her for a holiday without the consent of the father who is the guardian. It is the father's right to guard his children in the same way as he used to do prior to the divorce. Separation of the spouses does not diminish the father's right of guardianship.

The orders of the secular courts have no validity in the Shariah. Those who believe in Allah and the Day of Qiyaamah should bear this in mind and not barter away their Imaan for kufr.

THE PUNISHMENT OF THE DAY OF THE CANOPY

“Thus, they falsified (belied and rejected) him. Then they were apprehended by the punishment of the Day of the Canopy. Indeed it was the punishment of a momentous day.”
(Ash-Shu'raa, Aayat 189)

The people of Nabi Shuaib (Alayhis salaam), known as “The Companions of Aikah”, for they inhabited an extremely dense forested region, had rebelliously challenged him to bring upon them the punishment of fire to rain from the skies if indeed he was a true Nabi.

When their rebellion and kufr exceeded all bounds, the decree of Divine Punishment was established. Allah Ta'ala one day caused the day to be intensely hot. The heat was extreme and abnormal. All the people sought the shade of the trees in the forest. Then there appeared a huge cloud which provided shade.

When all the people had gathered under the shade of the cloud, a fiercely scorching fire descended from it and scorched them all to death. This was the punishment they had mockingly invited.

THE DAY OF AASHURAA

THE DAY of Ashuraa, the 10th Muharram, is an auspicious occasion. It has been auspicious since the inception of creation of time. Many great events occurred on this Day. Among such events are the creation of the world; Qiyaamah will take place on this day; Nooh (alayhis salaam) with his followers alighted from the Ship on this Day; Bani Israaeel crossed the Red Sea which had miraculously split open, on this Day. Many other great events transpired on this Day.

In some quarters there lingers the misunderstanding that the Day of Aashuraa derives its auspiciousness from the martyrdom of Hadhrat Husain (radhiyallahu anhu) on the battlefield of Karbala in Iraq. This is an erroneous idea.

The greatness of this Day is unrelated to the martyrdom of Hadhrat Husain (radhiyallahu anhu) and the events which occurred on this occasion. The Ahl-e-Bid'ah (People of Innovation), emulating the excesses of the Shiahs have bandied this baseless idea.

ANNIVERSARIES

In Islam there are no anniversary celebrations of anyone's death, birth or martyrdom. Such celebrations are customs of the non-Muslims. The greatest Martyr in Islam was

Hadhrat Sayyiduna Humzah (radhiyallahu anhu), the beloved uncle of Rasulullah (sallallahu alayhi wasallam). He was awarded the glowing title of *Sayyidus Shuhada* (the Chief of the Martyrs).

If martyrdom anniversaries have to be celebrated, not a single day of the year will pass by without such a celebration. Great men of Islam, in particular among the Sahaabah, were martyred on different days.

All such celebrations are *Bid'ah Sayyiah* (Evil acts of innovation) about which Rasulullah (sallallahu alayhi wasallam) said: *“Every bid'ah is dhalaalah (deviation), and every deviation will be in the fire.”* That is, the perpetrators of bid'ah are destined for the Fire.

FORSAKING THE QUR'AAN

“The Rasool will say: ‘O my Rabb! Verily, my People made this Qur’aan an object to buffet.”

(Al-Furqaan, Aayat 30)

On the Day of Qiyaamah, Rasulullah (Sallallahu alayhi wasallam) will complain in the Divine Court that his people had made a ‘football’ of the Qur’aan-e-Kareem. They forsook it. They buffeted it. They ignored it. They defiled it. They misinterpreted it to gratify their lusts and bestial dictates. Among the ways of buffeting the Qur’aan Majeed are:

- To misinterpret it. This is the speciality of the ulama-e-soo’, the moron paper ‘mujtahids’, and the zanadaqah (heretics).
- Refraining from implementing its teachings.

- Abstaining from Tilaawat.
- Mishandling the Qur’aan Majeed. This is the speciality of the Salafis. The epitome of their disgraceful mishandling of the Qur’aan Majeed can be observed in the Haramain Shareefain – in Makkah and Madinah in the Holy Musjids.
- Doling out Qur’aan copies to the kuffaar. This is the speciality of the satanic interfaith so-called ‘da’wah’ organizations such as the propagation centres. They are about the worse scum in this field of defiling the Qur’aan Majeed.

SICKNESS – THE PRIMARY CAUSE

Allah is the Creator of sickness and of its cure.

(Hadith)

The First and Primary Cause of all things and occurrences is Allah Ta’ala. The intervening ways, means and media are the creations to which the effects are attributed. Sickness too is created by Allah Ta’ala.

For the vast majority of people, the sickness is a mild form of punishment (mild in relation to the punishment in the Aakhirat) for the numerous sins which are flagrantly, persistently and recklessly perpetrated. However, at the same time Allah Ta’ala creates an intermediary to which the sickness is attributed. For example, when Allah Ta’ala wills to punish a person for his wanton acts of transgression, He induces in the sinner the desire to consume carrion, e.g. SANHA and MJC certified carrion and rotten filth, processed foods laced with a myriad of poisons, the poisonous soft drinks and the plethora of

other junk so-called ‘food’ which people gluttonously devour. This person then eats thrice a day like a pig and becomes stagnated in a sedentary lifestyle of indolence and inactivity. Obesity becomes an outstanding feature, and in this process he ruins his health.

His health collapses and he is further destroyed with the poisonous drugs prescribed by the western medical establishment. His health deteriorates from bad to worse with no prospects of improvement.

On the other hand, when a man realizes his evil life style, and repents before his health crumbles in, then this will be a sign of Allah’s mercy on him.

During any illness, even if it is a headache, increase Istighfaar and the Kalimah. The slight sickness may be the prelude for Maut.

A JUMUAH BID’AH

In many Musaajid there is an entrenched bid’ah practice of preventing musallis from performing Tahyatul Musjid and the Sunnatul Muakkadah Salaat before the Jumuah Khutbah. Priority is accorded to the bayaan/lecture. For the sake of accommodating the bayaan, the *major* sin of discarding the Sunnat Muakkadah Ibaadat is committed. This practice is a confirmed bid’ah for the following reasons:

1. It totally eliminates Tahyatul Musjid.
2. It interferes with the performance of the four raka’ts Sunnatul Muakkadah, either by constraining abstention from performance or unnecessarily delaying it.

3. Allowing a couple of minutes specifically set aside for the four raka'ts after the bayaan. In other words, a new 'mas'alah' is created, namely, the time for the four raka'ts is the specified five minutes after the bayaan.
4. Most musallis have to rush with the four raka'ts to coincide with the khatib's mounting of the mimbar.
5. In some Musaajid it is specifically dictated that musallis should not perform any Salaat during the duration of the bayaan while in other Musjids, this same stipulation is understood even if not announced.

This new bid'ah is haraam. Musallis should ignore the bid'ah bayaan rule of the Musjid and engage in Tahyatul Musjid immediately on entering regardless of the bayaan. Thereafter, they should perform the four raka'ts Sunnatul Muakkadah. It is vital to understand that of prior and primary importance is the Salaat, not the bayaan.

BENEFICIAL ADVICE

“While I am not issuing a fatwa, I certainly advise that the management of the home affairs should be either in the control of the wife or the husband. It should not be assigned to the hands of others even if they are one's brother, mother or father, for this hurts the wife. Either the husband handles the finances of the home or he entrusts this responsibility to his wife. After all, she has greater entitlement to this than others.”

(Hakimul Ummat, Maulana Thanvi-rahmatullah alayh)

‘GRADUATION’ PARTIES

Question

Nowadays Muslim parents/grandparents of supposedly Deeni families give a food invitation to people, often in large numbers, when their children/grandchildren graduate as an alim/hafidh.

The justification tendered is that Umar Radhiyallahu Anhu did something similar. Is this analogy correct? If not, would you be able to clarify two points?

First, why is the analogy invalid and second, despite the invalidity of such an analogy, what is the issue with such invitations?

Answer

Hifz/Aalim graduation functions, jalsahs and merrymaking parties are not permissible. These are *nafsaani* accretions which have no origin and no basis in the Sunnah and the *Khairul Quroon* era. While some seniors had introduced such jalsahs, they have long ago outlived their utility. In fact, these baseless functions have gone haywire. A number of evils are attendant to these parties and jalsahs.

Insincerity, riya (show/ostentation), takabbur (pride) and israaf (massive waste) are the salient features of these parties. The large amounts of money squandered to feed fat, wealthy people and people who are not in need of food can be better utilized to feed suffering Muslims who battle to make ends meet and who struggle to provide food for their families.

These functions are hollow with an external appearance of ‘deen’, while in reality it is to gratify the *nafsaani* dictates of parents and the Madrasah management. The Deen is no longer imparted for the Sake of Allah Ta’ala and for attainment of the objectives of the Aakhirat. We are living in such times about which the Hadith says: *“Knowledge will be acquired for purposes other than the Deen, and the dunya will be pursued with the a’maal of the Aakhirat.”* This is the condition of the Madaaris and especially of the umrah-holiday-makers. The Deen is dangled to deceive. In fact they perpetrate self-deception to soothe their conscience by convincing themselves that they are engaging in Deeni pursuits with their jalsahs and umrah-holidays.

When parents of the ‘graduating’ students organize the functions, then generally Hijaab is not observed. The outer facade of hijaab is another act of self-deception. Men and women congregate and pretend to be observing hijaab on the basis of there being ‘separate’ eating facilities. But in all other respects Purdah is not observed.

When the Fuqaha have prohibited even walimahs for females despite the walimah being Masnoon, then how can it ever be permissible for females to attend these bid’ah, wasteful, *nafsaani* merrymaking parties organized falsely in the name of the Deen?

The justification on the basis of the *amal* of Hadhrat Umar (Radhiyallahu anhu) is putrid and utterly fallacious. There is absolutely no justification in Hadhrat Umar’s *amal* for the haraam, bid’ah, wasteful, *nafsaani* parties of this age. There is no similarity between Hadhrat Umar’s *amal* and the *khuraafaat* (*nonsense and stupidities*) of

which these merrymaking parties constitute. Only morons proffer Hadhrat Umar's *amal* as an analogy for their parties and jalsahs.

There is absolutely not the remotest resemblance between the two widely different acts. What was Hadhrat Umar's *amal*? After he had made Hifz of Surah Baqarah, not of the Qur'aan Majeed, he made Sadqah of a camel. What resemblance is there between the merrymaking functions and the Sadqah of a camel? If these pretenders are so keen to follow this example of Hadhrat Umar (Radhiyallahu anhu), then they should make Sadqah of a camel or of a bull or of some sheep or of money, etc. to the poor. Why organize a party to feed affluent obese people who have no value for the luxury foods?

Hadhrat Umar (Radhiyallahu anhu) did not organize a function. There was no merrymaking. Men and women did not come for a feast. Furthermore, his *amal* was when he completed Surah Baqarah. He did not repeat his *amal* after he completed Hifz. No graduating ceremony was organized for him. Thus there is no basis for 'graduation ceremonies' when completing Hifz or the Molvi course.

His *amal* was not a general Sunnah for practical adoption by all and sundry. Not a single Sahaabi emulated Hadhrat Umar (radhiyallahu anhu) in his act of Sadqah when they had completed hifz of Surah Baqarah or of the whole Qur'aan Majeed. There were numerous Huffaaz among the Sahaabah and during the Khairul Quroon era. But no one forged a jalsah on the basis of Hadhrat Umar's *amal*. But in this belated era in close proximity to Qiyaamah, shaitaan has adorned merrymaking parties with an outer 'deeni' veneer to entrap people into his snare.

The factor of *Iltizaam (compulsion)* by itself renders these jalsahs impermissible. The merrymaking ‘graduating’ parties in emulation of the practices of kuffaar educational institutions, are regarded as compulsory. It is almost unthinkable for a Madrasah to refrain from organizing a graduating jalsah. The gatherings organized by families to ‘honour’ and advertise their children are recent developments. Only ujub, riya and takabbur are the motivation for these functions of *israaf*.

The Qur’aan Majeed was the subject of Hifz from the time of Rasulullah (Sallallahu alayhi wasallam). Ulama existed from the age of the Sahaabah. But never did they indulge in these frivolities in which Muslims today wallow whilst the Ummah at large is suffering in grinding poverty and jahaalat. Those who lack genuine feeling and concern for the suffering Ummah of Rasulullah (Sallallahu alayhi wasallam) are so insensitive as to indulge in merrymaking, frivolity and massive waste. This is a deplorable satanic feature in all our education and deeni institutions. Even the so-called khaanqahs which are supposed to impart lessons of austerity, simplicity and humility are entangled in this satanic mess of *israaf* and *nafsaaniyat*.

The consumption of carrion and haraam processed foods has blighted the intelligence and stunted, in fact, obliterated roohaaniyat from the hearts of Muslims. That is why they are totally oblivious of the Hadith:

“The Muslimoon are like a single man. If the eye pains, the entire body is distressed. If the head pains, the entire body is distressed.”

The hearts have become harder than rock. That is why Muslims are so impervious regarding the suffering of the Ummah whilst they are in the forefront of shaitaani waste on themselves. They come within the purview of the Qur'aanic Aayat:

“Then your hearts became hard as stones or even harder, for verily from even rocks gush forth rivers, and even rocks split and water flows therefrom. And, verily, some stones roll (from heights) out of fear for Allah. Allah is not unaware of what you are doing.”

ANIMOSITY FOR THE SAKE OF ALLAH

Shaikh Qiwaamuddin (rahmatullah alayh) was among the great Auliya of the 9th Hijri century. He flourished in the city of Lucknow, India. The Shaikh had a son whose name was Muhammad. The son who was in the employ of the king of the time was given to worldly indulgence. Since the king and the nobles of the king's court held Shaikh Qiwaamuddin in high esteem, they all respected his son and did their utmost to serve him. However, due to his misconduct, his father, Hadhrat Qiwaamuddin was highly displeased with him.

Meanwhile, the king had appointed the son, Muhammad to a high post outside the city of Lucknow. Muhammad began to realize his folly and resolved to repent. From where he was stationed he made many endeavours to please his father and gain his goodwill, but he failed. One day he set off for the city of Lucknow to personally meet his august father and to seek pardon for his past conduct.

On arrival in Lucknow, some people notified Hadhrat Qiwaamuddin (rahmatullah alayh) of his son's arrival and purpose. Hadhrat Qiwaamuddin replied: "I have no desire for such an ignorant person to come into my presence." He thus did not allow his son to visit him. Meanwhile, a disease suddenly afflicted Muhammad, and he died without having had the opportunity of meeting his father and seeking forgiveness from him.

Rasulullah (sallallahu alayhi wasallam) said: *"Love is for the sake of Allah, and animosity (too) is for the sake of Allah."* This renowned Wali adopting this attitude refused to even look at his son. Although the father was immensely grieved by his decision, he cast aside his paternal feelings for the sake and pleasure of Allah Ta'ala.

THE ULAMA-E-SOO'

Commenting on the evil of the Ulama-e-Soo', Hadhrat Abdullah Bin Mubaarak (rahmatullah alayh) speaking more than a thousand years ago said:

"Consumption of Haraam and Mushtabah (Doubtful food) has overwhelmed the Ulama of the age. They utilize their ilm (Knowledge of the Deen) as a net (like a hunter) to hunt the dunya (the world)."

SUGAR IS POISON

TOXIC EFFECTS OF SUGAR

- Speeds aging process
- Suppresses immunity

- Disturbs mineral balance
- Raises cholesterol & triglycerides
- Increased risk of Alzheimer's
- Diabetes & hyperglycaemia
- Tooth decay / periodontal disease
- Weight gain & obesity
- Candidiasis – yeast infections
- Kidney disease
- Hyperactivity
- Depression & anxiety
- Several types of cancer
- Weakened eyesight
- Osteoporosis
- Coronary heart disease
- Crohn's disease and ulcerative colitis
- Asthma
- Arthritis
- Gallstones and kidney stones
- Hormonal imbalances
- Appendicitis
- Multiple sclerosis exacerbation
- Decreased growth hormone
- Emphysema
- Fatty liver
- Constipation
- Fluid retention
- Headaches & migraines

Source: edibleharmony.com

THE DAUGHTER OF IBLEES

Hadhrat Shaikh Abul Hasan Shazli (rahmatullah alayh) said:

“The world is the daughter of Iblees. Whoever marries his daughter, Iblees begins to frequent his home. After consummating this marriage, (the dunya’s) father, Iblees makes this person’s house his permanent home.”

DIVINE SCRIPTURES

Allah Ta’ala has revealed a total of 104 Scriptures to His Ambiya. Among these, 60 Manuscripts (each consisting of a few pages) were revealed to Hadhrat Nabi Sheeth (alayhis salaam) who was the Nabi after Hadhrat Nabi Aadam (alayhis salaam). 30 Manuscripts were given to Hadhrat Nabi Ibraaheem (alayhis salaam), and 10 to Hadhrat Nabi Musaa (alayhis salaam) prior to the revelation of the Tauraah. These Manuscripts are called Saheefah.

The Tauraah was revealed to Nabi Musaa (alayhis salaam), the Zaboor to Nabi Daawood (alayhis salaam), the Injeel to Nabi Isaa (alayhis salaam), and the Qur’aan to our Nabi Muhammad (sallallahu alayhi wasallam). This makes a total of 104.

NIGHT-TIME PROTECTION

Rasulullah (Sallallahu alayhi wasallam) instructed that for our safety from all harm and harmful creatures during the night, we should at the time of going to bed recite a Surah,

preferably Surah Mulk. Then Allah Ta’ala appoints a special Angel to guard and protect the sleeper until he wakes up in the morning.

DON'T FORGET YOUR MAUT

Rasulullah (sallallahu alayhi wasallam) said: “There is not a home, but Malakul Maut (the Angel of Death) stands at its doorway five times a day. When he finds (therein) a person who has completed his (quota) of food, and his time has expired, he casts on him the worry of death.

Then he (the Angel) covers the person with the illness and pangs of Maut (death) (Before departing with the soul), Malakul Maut announces (to the inmates of the home): ‘Verily, I shall return again and again until no one is left from among you.’”

YOUR FATHER

About your father, Rasulullah (sallallahu alayhi wasallam) said:

- “The pleasure of Allah lies in the pleasure of your father, and the anger of Allah lies in the anger of your father.”
- “Verily, your father is the central gate of admission to Jannat (for his children). Therefore (O son / daughter!) destroy this central gate if you prefer, or guard it.”
- “Verily, among the best of good deeds for a man is to be kind to relatives and friends of his father, after his death.”
- To cast a gaze of affection at your father gains for you the thawaab of a Hajj.

MONARCHY

Monarchy was an institution of government ordained by Allah Ta'ala. Thus, the Qur'aan Majeed states: *"When Musaa said to his nation: 'Remember Allah's bounty on you when He appointed among you Ambiya, and He appointed you as kings.'" (Aayat 20, Maaidah)*

Allah Ta'ala mentions His double bounty to Bani Israaeel in this Qur'aanic aayat. The one bounty greater than the second one, was the appointment of Ambiya. The second bounty which Allah Ta'ala also attributes to Himself is the appointment of monarchs to rule Bani Israaeel.

All the *Khulafa*, including the Four Khulafa Raashideen (Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan and Hadhrat Ali—radhiyallahu anhum), all the Khulafa of Bani Ummaya, all the Khulafa of Bani Abbaas and all the Uthmaani (Ottomon) Khulafa who had ruled the Islamic Empire until 1914, were monarchs and the system of government was autocratic. None of the governments of any Islamic Ruler in these dynasties or among any of the governments prior to the advent of Rasulullah (sallallahu alayhi wasallam) was anything other than a monarchy which, as mentioned earlier, is a divinely ordained institution of government.

The system of monarchy is unlike the democratic system introduced by the masses of *juhala* (ignoramuses) who are manipulated by the worst specimens of mankind, namely, politicians of opportunism, lust and deceit. They strive and struggle for their personal egos and pockets, not for their people.

As long as the king is just, pious and benevolent, ruling in strict accord with the Shariah, he will be validly termed the *Khalifah* of Rasulullah (sallallahu alayhi wasallam). Islam has absolutely no objection against hereditary succession. The demand and requirement of the Shariah are only the implementation of the Qur'aan and the Sunnah—*I'laa Kalimatullaah*. If the king fulfils this demand of the Shariah, then he is justifiably a Sultan who is the shadow of Allah on earth.

In Islam there is no room for admission of a government appointed by masses of ignoramuses.

CHILDREN: THEIR MOST IMPORTANT RIGHT

The Qur'aan Majeed says: ***“O People of Imaan! Save yourselves and your families (wives and families) from the Fire.”***

Just as parents have rights over their children, so too has the Shariah granted children rights over their parents. The most important of these rights of children is the provision of Deeni education and moral training (*Ta'leem and Tarbiyat*).

It is the foremost Waajib duty of the parents to ensure that their children receive the highest standard of *Ta'leem and Tarbiyat*. The rights of children are not discharged by the provision of food, clothing and shelter. *Ta'leem and Tarbiyat* are of greater importance.

When parents fail to discharge this compulsory right of their children, they (parents) should not register shock and

surprise when their offspring treat them with unkindness and insolence in their old age.

HEART HARDENERS

Hadhrat Faqeeh Abu Laith Samarqandi (rahmatullah alayhi) said that four acts harden and corrode the heart:

1. Filling the stomach.
2. Forgetting sins committed in the past.
3. The company of evil persons.
4. Increasing worldly hopes.

SIGNS OF QIYAAMAH

Among the Signs of Qiyaamah mentioned by Rasulullah (sallallahu alayhi wasallam) are: “The husband will be subservient to the wife and insolently disobey his mother; he will draw his friend near and distance his father...”

YOUR PARENTS

Allah Ta'ala revealed to Hadhrat Nabi Musaa (alayhis salaam):

“O Musaa! I command you with obedience and kindness to your parents. I shall then be your Friend in this world, your Comforter in the grave, merciful to you in the Hereafter, a Guide to you on the Siraat and we shall mutually speak to each other in Jannat.”

ESSENCE OF 4000 AHAADITH

Hadhrat Shaqeeq Balkhi (rahmatullah alayh), said: "I have selected four Ahaadith out of a total of 4000 Hadith narrations."

(1) Do not attach your heart to any woman. Today she is for you and tomorrow for someone else. If you obey a woman, she will lead you into Jahannum.

(2) Do not incline your heart to wealth. Today wealth is a trust in your custody. Tomorrow it will belong to someone else. Do not unnecessarily plague yourself with worries over something which will belong to someone else tomorrow. If your heart inclines to the wealth, it will prevent you from the obedience of Allah. The fear of poverty will develop in you and you will follow shaitaan.

(3) Abandon whatever agitates your conscience. The heart of a Mu'min is a witness and a Mufti. At the time of doubt, it begins to agitate. It fears haraam and derives peace from halaal.

(4) Do not embark on any project as long as you are not convinced of its correctness.

GREED FOR WEALTH

Hadhrat Aishah (radhiyallahu anha) narrated that Rasulullah (sallallahu alayhi wasallam) would frequently say that if man has a valley full of gold, he will yearn for another valley of gold, and if he obtains a second valley of gold, he will yearn for a third valley of gold. Only sand will quench this greed in man. In other words, only the grave will finally put an end to the inordinate greed man

has for wealth. It is this greed which constrains him to ignore the limits which Allah Ta'ala has prescribed for the acquisition of wealth.

Rasulullah (sallallahu alayhi wasallam) also said in this regard that as man advances in age, his desires and faculties become weaker except his desire for longer life and more wealth.

MANSIONS AND PALACES

"You construct (such) palatial palaces as if you are going to live forever (on earth)." (Qur'aan)

Once Hadhrat Abu Dardaa (radhiyallahu anhu) – a very senior Sahaabi – said to the people of the City of Hims: "You have no shame! You construct such houses in which you do not live. You cherish unattainable desires and wishes. You accumulate so much wealth which you do not use. Nations before you had indulged in massive constructions. They hoarded enormous wealth and entertained hopes and desires which were unattainable. Their mansions became graveyards. Their hopes and desires were deceptions and their wealth was destroyed."

The malady of huge palatial mansions is among the signs of Qiyaamah. The palatial mansions of this age testify to the proximity of Qiyaamah. People who gratify their spiritually ruinous craving for palatial mansions imply their disbelief in the Hereafter. Despite their awareness of the brevity of life, they construct such mansions and palaces conveying the idea of an everlasting worldly life here on earth. Only those who are totally forgetful of their death and resurrection in the Hereafter

squander their time and wealth in the phantoms which they build.

In this age, building huge palatial homes has become customary among wealthy Muslims. Building such mansions in this age is more unintelligent than in former times. Our traditional lifestyle has totally eroded and has been substituted with western norms and attitudes. It is extremely unintelligent in this time to build large palatial mansions which will soon become desolate haunted houses inhabited by only the aged parents. Once children are married, they abandon their parents just like their western kuffaar counterparts. There no longer exist the family / tribal / clan cohesion which existed in former days. Daughters-in-law and even the sons drift off into their own immoral world. Parents become servants and are abandoned to pass their remaining days, alone, in solitude in the huge mansions which they had erected. There are numerous such mansions and palatial homes which are desolate – occupied by only the aged parents. Massive and palatial mansions are nugatory of the purpose of life on earth.

THE WASIYYAT OF NABI AADAM

Before departing from this world, Hadhrat Nabi Aadam (alayhis salaam) made the following *wasiyyat* to his son, Hadhrat Sheeth (alayhis salaam):

"Never have confidence in the world and its life. Allah Ta'ala did not approve of my over-confidence in Jannat. Ultimately, I had to leave from Jannat. Never act according to the desires of women. In fulfilment of the

desire of my wife I partook of the forbidden fruit in Jannat. In consequence I was put to shame and regret. Before embarking on any activity, reflect on the consequence. If I had done so, I would not have been humiliated in Jannat. Do not do anything which agitates your conscience. At the time when I began eating from the forbidden fruit in Jannat, my conscience was agitated, but I ignored it. Before doing anything, consult with people of experience. If I had consulted with the Malaaikeh before eating of the fruit, I would not have been disgraced."

TAFWEEDHUT TALAAQ

Tafweedhut Talaq is the delegation by the husband of the right to issue Talaq. The man either prior to Nikah or after Nikah delegates the right to issue Talaq to someone. When the one who has been authorized to issue Talaq, on the request of the wife issues a Talaq, it will be valid and she will be released from the Nikah. This right could also be delegated to the wife although it is unwise to do so. The right should be delegated to a responsible person who understands the implications and consequences of Talaq.

FOREIGNERS

Due to the callousness of many foreigners who marry local females, it is wise and in their own interests for women to insist that their future husbands sign a Tafweedhut Talaq form. There are many cases of foreigners who married cheaply here and after a short while they simply deserted their wives without giving them Talaq. This creates difficulties and complication.

Annulment is a difficult and lengthy process. If the foreigner is not prepared to sign the document, his marriage proposal should be rejected. While there are exceptions, most of them are callous, opportunists and have absolutely no understanding of the Deen. Armed with a Tafweeth document, the wife can save herself from much misery and grief when the unscrupulous man absconds.

JUSTICE OF ISLAM

The concept of the independence of the judiciary is as old as Islam. Many, many centuries before the west began to theorize this concept, the courts of Islam acted independently of the executive. This concept is grounded in the Qur'aanic command of justice. The Qur'aan Majeed commands:

“O People of Imaan! Become the establishers of justice, witnesses for Allah even though it be against yourselves or your parents or your relatives. If he be a wealthy or a poor person, then (know that) Allah is closer to both of them. Therefore, do not follow (your) desire in (the matter of) enforcement of justice.” (Surah Nisaa, Aayat 135)

The Rulers of Islam (the Khulafa and the Sultans) had practically demonstrated the independence of Islam's judicial system. Besides the Khulafa-e-Raashideen, even worldly kings and Sultans upheld the principle of justice. Mighty rulers of Islam would immediately submit to the summons of the Qaadhi (Judge) and unhesitatingly stand trial in exactly the same way as an ordinary citizen would. The following episode illustrates the Islamic system of

justice and the independence which the judiciary enjoyed from the very inception of Islam.

HADHRAT UMAR

Hadhrat Umar (radhiyallahu anhu) is no stranger to even non-Muslims. The two superpowers of the age – the Roman and Persian empires – were defeated and brought to their knees by Hadhrat Umar (radhiyallahu anhu). His very name would send shivers down the spines of emperors and kings.

The home of Hadhrat Abbaas (radhiyallahu anhu), the paternal uncle of Rasulullah (sallallahu alayhi wasallam) was adjacent to Musjid-e-Nabawi. Water from the gutter would splash into the Musjid causing distress to the musallis. During his Khilaafat, Hadhrat Umar (radhiyallahu anhu) ordered the removal of the gutter. The gutter was removed during the absence of Hadhrat Abbaas (radhiyallahu anhu).

THE COURT

On his return to Madinah, when he saw what had happened, Hadhrat Abbaas (radhiyallahu anhu) was furious, he hastened to the court of the Qaadhi and complained about the action of Ameerul Mu'mineen, Hadhrat Umar (radhiyallahu anhu).

Hadhrat Ubay Bin Ka'b (radhiyallahu anhu) was the Chief Qaadhi. He immediately summoned Hadhrat Umar to court to answer the charge. On the appointed day, Hadhrat Umar, the Ruler of the Islamic Empire, attended the Qaadhi's court with profound humility and simplicity. On his arrival at the court, Hadhrat Umar (radhiyallahu

anhu) had to wait outside for quite some time due to the Qaadhis other engagements.

THE TRAIL

Finally Hadhrat Umar (radhiyallahu anhu) was called inside. Hadhrat Umar on entering attempted to say something, But the Qaadhi silenced him.

Qaadhi: It is the right of the plaintiff to speak and present his case. Be silent.

Hadhrat Abbaas: My home from the very beginning was adjacent to Musjid Nabawi during the time of Rasulullah (sallallahu alayhi wasallam) as well as during the Khilaafat of Hadhrat Abu Bakr (radhiyallahu anhu). But now Ameerul Mu‘mineen has demolished the gutter and threw it away. I am considerably distressed by this action. I want justice.

Qaadhi: Ameerul Mu‘mineen! What have you to say?

Hadhrat Umar: Undoubtedly, I had it removed. I am responsible for it.

Qaadhi: You were supposed to refrain from such unjust interference in the home of another person without his consent. Why did you do it?

Hadhrat Umar: Your honour, sometimes water from the gutter would splash in the Musjid causing distress and inconvenience to the musallis. I therefore ordered its removal. I am of the opinion that I had acted correctly. I did not commit any crime.

Qaadhi: (Addressing Hadhrat Abbaas): What do you say in response?

Hadhrat Abbaas: Your honour, Rasulullah (sallallahu alayhi wasallam) had himself, marked out the foundations

of my home with his knife. After the house was built, Rasulullah (sallallahu alayhi wasallam) ordered that the gutter be fixed in the very place where it was. Rasulullah (sallallahu alayhi wasallam) instructed me to mount on his blessed shoulders and attach the gutter. In spite of my refusal out of respect, Rasulullah (sallallahu alayhi wasallam) vehemently insisted. In compliance I stood on the blessed shoulders of Rasulullah (sallallahu alayhi wasallam) and did as he had commanded. I attached the gutter on the position from where Ameerul Mu'mineen had ordered its removal.

Qaadhi: Do you have any eye witnesses?

Hadhrat Abbaas: Not only one or two, but many.

Qaadhi: Present them now so that this matter could be resolved.

WITNESSES

Hadhrat Abbaas (radhiyallahu anhu) went outside and after sometime returned with several witnesses from among the Ansaar. They all testified that they were eye witnesses to the episode. Meanwhile the greatest Ruler on earth, Hadhrat Umar (radhiyallahu anhu) stood humbly staring at the ground. Then he spoke.

Hadhrat Umar: O Abul Fadhl (Hadhrat Abbaas)! For Allah's sake forgive me. I was totally unaware that Rasulullah (sallallahu alayhi wasallam) himself had ordered the construction of the gutter in its position. If I had been aware, I would not have ordered the removal of the gutter even by error. What right do I have to remove the gutter which Rasulullah (sallallahu alayhi wasallam) himself had ordered?

Hadhrat Umar: Amends could be made by you mounting onto my shoulders and replacing the gutter on its original position.

Qaadhi: Yes, O Ameerul Mu'mineen! This is the demand of justice. You have to do this.

Soon the people saw the powerful Khalifah who had defeated Qaisar and Kisra (the Roman and Persian emperors), standing by the wall with Hadhrat Abbaas (radhiyallahu anhu) mounted on his shoulders fixing the gutter to its position.

After completing the work of the gutter, Hadhrat Abbaas (radhiyallahu anhu) alighted and pleaded: "O Ameerul Mu'mineen! What has transpired was to reclaim my right. Now that I have acquired my right as a result of your love for justice, I seek forgiveness from you for this disrespect. I wholeheartedly give as Waqf my house in the Path of Allah Ta'ala. You have the right to demolish it and include it in the Musjid. May Allah Ta'ala accept my contribution."

NUDE IN QIYAAMAH

"Many will be the women who wore garments on earth but will be naked in the Aakhirah." – Hadith

HISTORY OF THE SUNNAH BURIAL

Hadhrat Nabi Aadam (alayhis salaam) died on a Friday. His kafan and other perfumed items were brought from Jannat by the Angels to Nabi Sheeth (alayhis salaam). The Malaikah gave ghusl to the body of Nabi Aadam (alayhis

salaam). They wrapped him in the kafan and performed his Janaazah Salaat with four Takbeers. The Malaaikeh dug the grave and buried Nabi Aadam (alayhis salaam).

Thereafter they informed the sons of Nabi Aadam (alayhis salaam):

“This will be the Sunnah (way of burial) for you and the rest of mankind from this day onwards.” Nabi Aadam (alayhis salaam) lived for 1,000 years. Forty three years of his life were spent in Jannat.

PEOPLE OF LUST

Warning us of the rabid worshippers of the *nafs*, Rasulullah (sallallahu alayhi wasallam) said:

“Soon will there be in my Ummah such people in whom will permeate these desires of lust, like a man bitten by a rabid dog. There will remain not a joint and not a vein (in his body), but it (the disease of rabies – carnal lust and greed for the world) will permeate it.”

GOLD AND SILVER

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said that the Taurah mentions that a lover of gold and silver (i.e. of wealth) finds it extremely difficult to proclaim the Truth. Ziyaad Bin A’laa’ (rahmatullah alayh) saw in a dream the earth in the form of a woman exquisitely adorned with every conceivable type of embellishment. Observing this dazzling earthly splendour, he said: “May Allah save us from you.” The woman (i.e. the earth) responded: “If you

desire to be saved from my snares, then abhor gold and silver.”

FEMALES AND THE STREET

Hadhrat Ibn Umar (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: “There is no share for women in emergence (i.e. it is not permissible for them to leave the home) except if compelled to.”

Hadhrat Ibn Mas’ood (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: “Woman is Aurah (an object of concealment). When she emerges (from the house), shaitaan casts surreptitious glances at her (waiting to involve her and others in immorality).”

THE GOAL OF LIFE

A sage (buzrug) admonishing a man said: “Flee from people, and you will meet Allah Ta’ala. Take hold of *Sidq* (Truth) and *Taqwa* (piety); abandon *ujub* (vanity) and *riya* (show); be the master of your nafs. You will then reach your Goal – the Pleasure of Allah.”

FOOD AS MEDICINE

“For every sickness there is a cure.” (Hadith)

ALLAH TA’ALA HAS created *shifa* (cure) for sicknesses in the foods which He has created for us. We destroy our health with the daily consumption of poisons, destructive processed foods, haraam and mushtabah edibles which ruin the health and destroys the human body.

* **“A spoonful of Cinnamon** – It’s now been found that just half a teaspoon of cinnamon a day significantly reduces blood-sugar levels in diabetics and could also benefit millions of non-diabetics who have blood-sugar problems but are unaware of it.....Sprinkle half a teaspoon of cinnamon on your food daily.” (*Food Is Better Than Drugs: Author Patrick Holford*)

The cinnamon may be sprinkled on the food as mentioned above, or taken in a glass of warm water.

A Dozen Anti-Diabetic Foods: Apples, Berries, Buckwheat, Cherries, Chickpeas, Cinnamon, Green Tea, Lentils, Oat Bran and Flakes, Pears and Plums.

NATURAL REMEDIES

CLEANS LUNGS

Eating chilli peppers is good for the lungs and helps clear stuffy noses due to colds, says Irwin Ziment, professor of medicine UCLA. He also recommends hot peppers for emphysema, sinusitis, hay fever, asthma and chronic bronchitis. Hot foods thin secretions in the air passages.

REDUCES INFLAMMATION

In Japan, an anti-inflammatory drug is based on gingerol, the aromatic compound in ginger. A study at Denmark’s Odense University found that three quarters of 56 patients with rheumatoid arthritis or muscular discomfort got relief from pain and swelling after taking ginger daily for at least three months.

THE VALUE OF GINGER, FIGHTS NAUSEA

Recent tests in Denmark showed that ginger reduced seasick sailors' vomiting by 70%. British research found ginger as effective as drugs at relieving nausea after surgery.

THINS BLOOD

Several studies suggest ginger makes blood platelets less likely to stick together, helping to prevent blood clots that lead to heart attacks and strokes. A Danish researcher, K.C. Srivastava, found the same effect in cumin, turmeric and especially cloves, which are stronger than aspirin in this aspect. *(The Hadith too mentions the medicinal properties of cloves – Editor)*

KILLS GERMS

Ginger and turmeric, destroy bacteria including salmonella, a common cause of food poisoning.

WHITE FLOUR DECEPTION – DESTRUCTION – DISEASE

WHY SHOULD WE abstain from white flour products? Heart problems, diabetes, cancer and many other diseases which are rampant in our society are attributable directly to white flour. Read and reflect on the following revelation which exposes the poisons which we daily ingest:

“In the manufacture of white flour, manufacturers first remove the wheat-seed's bran, its six outer layers, and the

germ (or embryo) which contains 76% of the vitamins and minerals. 97% of the dietary fibre is also lost.

Then it gets even worse. What little is left is then bleached, preserved and aged with chlorine dioxide. It is further whitened by adding chalk, alum, and ammonium carbonate to make it look and feel more improved and appealing to the consumer. An anti-salting agent called sorbitan mono-saturate is added in the final stage.

A few synthetic nutrients are then added back into the white flour and it is then called ‘enriched’. In actuality, there has been no ‘enrichment’ of the original product, but deception and destruction of the life-giving properties of one of the many perfect creations we find in nature.

Laboratory rats usually die in a week to ten days when placed on a diet of white flour. All of the chemicals from white flour and other elements in our environment wreak havoc on the human body. Humans were not designed nor equipped to ingest cumulative chemicals. A tremendous amount of strain is placed on the pancreas when it is forced to try to protect the body from chemicals. It cannot, at the same time, adequately perform its critical role of protecting the body from diseases.

Whole wheat flour and other whole-grain flours retain their bran, germ, and nutrients, and the vitamin E present in whole-grain flours acts as a natural preservative that keeps it from turning rancid for several months, after which it can be refrigerated or frozen.

Don’t be deceived by products that are advertised as whole grain, but really are not. They may have some whole grains in them, but there may be a lot of other unnecessary and unhealthy ingredients. For example, if

bread is soft, it is not primarily whole grain. It should be firm, heavy, and ‘grainy’ with texture – not spongy. Make sure you read all the ingredients carefully on all products.” (www.naturegem.com)

The Mashaaikh say: “The stomach is the abode of disease.” Eat halaal, tayyib, wholesome, clean food, and healthy food. Abstain from the avalanche of real poisons camouflaged with chemical hieroglyphics, and you will be saved from the destructive diseases which kuffaar processed foods wrought in their wake.

RAISING THE HANDS

Q. A prominent Aalim whilst refuting the erroneous beliefs of the Ahl-e-Bid’ah, writes inter alia: “*Ta’ziyat is only for three days.....*” At the conclusion of the section dealing with Ta’ziyat appears a note which reads: “*Note: It is permissible to raise the hands and make dua for the deceased. Nabi (sallallahu alayhi wasallam) also raised the hands when making dua for the deceased (See Bukhaari Shareef, Vol.2, page 619 and Muslim Shareef, Vol.2, page 303).*”

Hadhrat Shah Muhammad Ishaq (rahmatullah alayh) passed away 1262 A.H, states that it is permissible to raise the hands and make dua for the deceased during ta’ziyat. (Masaail Arbaeen, page 34). It has also been established from Nabi (sallallahu alayhi wasallam) to raise the hands when making dua for the deceased at the grave.” (Muslim, Vol.1, page 313).”

Please comment on these views.

A. *Subhaanallaah!* Directing the ignorant masses to Bukhaari Shareef and Muslim Shareef, and Hadhrat Shah Muhammad Ishaq (rahmatullah alayh) is like placing pearls and diamonds in front of asses. What mileage will the masses acquire from these kutub which are closed books for them? The simple, accepted Masnoon practices as transmitted to us from the Akaabireen – from generation to generation – have to be proffered to the masses for practical purposes. They are not in position to extract masaa'il from the kutub of Hadith. It is therefore futile and ludicrous to cite these kutub for consumption of the masses.

The views of any person, be he a great Aalim, if in conflict with the Sunnah as taught by the Math-hab we follow, will be set aside. It is wrong for the Aalim Sahib to cite as proof the views of an Aalim who appeared on the scene 1262 years after the Sahaabah. It is also improper for him or anyone else to bypass the teachings of the Math-hab.

It is highly improper for Muqallideen to attempt to substantiate a view by direct reference to the Ahaadith. All types of Ahaadith are found in the kutub of Hadith. The Ahaadith on Rafa' Yadain (raising the hands) during the different postures of Salaat, folding the hands on the breast, reciting Aameen audibly, and many other Ahaadith pertaining to rules which we, the Hanafis do not follow, are authentic and are to be found in Bukhaari Shareef and many other Hadith books. In fact all Math-habs, acquire their Hadith proofs from authentic Ahaadith. Yet, despite acknowledging the authenticity of the Ahaadith, the

Hanafi Math-hab teaches that during the course of Salaat, the hands should not be raised.

The function of examining the Ahaadith and deciding which are the valid practices, was the preserve exclusively of the Aimmah-e-Mujtahideen. The Hadith which explains that Rasulullah (sallallahu alayhi wasallam) placed twigs on two graves is authentic, yet we do not follow that practice. Similarly, it is improper for an Aalim in this day to refer us to the Hadith. It is necessary to see what the Math-hab teaches. Muqallideen have to follow their Imaam. If we have to ignore what the Math-hab instructs and teaches, and resort directly to the Hadith books, then the entire Shariah will collapse and chaos will reign in the wake of obedience to the nafs.

The view of Shah Muhammad Ishaq (rahmatullah alayh) is not a valid argument. Since his view is not in conformity with the Sunnah, it shall not be adopted. The practice of raising hands for dua when making ta'ziyat is not Sunnah. Surely the Aalim Sahib should have produced a better daleel for his view than to cite Hadhrat Ishaq Saheb. Ta'ziyat is a Masnoon practice. This practice is explained by our Akaabir Ulama. If one wishes to know what to recite after Attahiyaat, there is no need to journey into the distant past for an answer. Simple masaail should be ascertained from the elementary kitaabs or from kitaabs such as Behesti Zewer.

It is wrong for a Muqallid after seeing a practice recorded in a Hadith to claim that the practice is established from Nabi (sallallahu alayhi wasallam). The practice of camel's urine for sickness is also established from Rasulullah (sallallahu alayhi wasallam). The practice

of Rafa' Yadain is also established from Rasulullah (sallallahu alayhi wasallam). However, we are not allowed to adopt just every practice which we see in the Hadith narrations.

There are sharp and severe differences between practices of the Hanafi and Shaafi' Math-habs. The Shaafis prove from the authentic Ahaadith the incumbency of reciting Surah Faatihah after the Imaam while according to the Hanafi Math-hab, this is not permissible. There is no need for the layman to reconcile these conflicts. Everyone should follow his/her own Math-hab.

Furthermore, even Mustahab acts become bid'ah when they have been elevated to a higher status. Raising the hands by the graveside is a prominent practice of the Ahl-e-Bid'ah. They regard it as an incumbent practice. Holding a staff during the khutbah is permissible. However, due to the status of Wujoob assigned to it, the Akaabireen have branded it bid'ah. It is thus not permissible to act in accordance with just every practice which is found in the Hadith books.

It is necessary for the Aalim to explain why did the Sahaabah not raise their hands at the graveside and for Ta'ziyat as a regular practice. If someone had occasionally done so, it would have been an isolated personal act which was not taught to be a Masnoon practice. We have to ascertain what the normal and permanent practice is. It is highly erroneous to dig out a rare practice, then present it in conflict with the official Sunnah practice.

Raising the hands during Ta'ziyat is not the Masnoon practice nor is raising the hands at the graveside. The

prominent Aalim Sahib has incorrectly made ta'leem of these masaa-il.

WARA' – THE NEGATIVE ACTS

Abundance of good deeds and Nafl acts of ibaadat are, relatively speaking, easy on the Nafs. These are positive existents which are visible and perceptible to others as well. The nafs also derives pleasure in these virtuous deeds. There is also the probability of riya (show) and ujub (self-esteem) developing in the wake of these good deeds.

In contrast, the deeds which are negative, i.e. they do not exist, e.g. abstention from sins, abstention from gheebat, etc., are difficult on the nafs. These non-existent good deeds are extremely difficult on the nafs because there is no pleasure in abstaining from sins. Secondly, the question of riya and self-aggrandizement does not apply to these acts since abstentions are neither visible nor perceptible to observers. This state (i.e. abstention from sin) is very difficult on the nafs. It gives no pleasure to the nafs. The Ahaadith devotes greater concern and emphasis on observance of this type of deeds, viz. abstention from sin. This is termed *Wara'*, which is a very lofty state of Taqwa. (*Hadhrat Maulana Ashraf Ali Thaavi*)

A SUITABLE FINE FOR GHEEBAT

Imaam Ibn Wahab, the famous Muhaddith and Faqeeh of the second century says: “To save myself from gheebat I

decided to fast the day after I had made gheebat. Whenever I spoke ill of someone, I would fast the next day. This practice did not cure me. I became accustomed to fasting and in fact derived pleasure out of it. I adopted another method. For every act of gheebat, I gave one dirham (a silver coin) in Sadqah. Since this penalty was difficult on my nafs, I was quickly cured from the malady of gheebat.”

To rid oneself of the evil of gheebat or from any other sin to which one is addicted, one should impose a suitable penalty each time one lapses into the sin. Insha’Allah, the disease will be cured.

A JOURNEY

“It is not permissible for a woman who believes in Allah and the Last Day to undertake a journey without being accompanied by a mahram.” (Hadith)

INTER-FAITH KUFR

"Whoever searches for a Deen other than Islam, never shall it be accepted from him.

And in the Aakhirah he will be among the losers. " - (Surah Aal-e-Imraan, Aayat 85)

"(O Muhammad): Say: 'O People of the Kitaab (i.e. Yahood and Nasaara), why do you commit kufr with the aayaat of Allah?' Allah is a Witness to that which you are doing. " – (Aal-e-Imraan, Aayat 98)

“(O Muhammad!): Say: 'O Ahl-e-Kitaab! Why do you prevent those who believe from the path of Allah. You seek

crookedness therein whilst you are witnesses. And Allah is not oblivious of what you are perpetrating.’ ” – (Aal-e-Imraan, Aayat 99)

For those who follow the ways and methodology of the Yahood and Nasaara, the Qur'aan sternly reprimands:

"O People of Imaan! If you follow a group (such as the interfaith munafiqeen) among those to whom the Kitaab was given, they will transform you into kaafireen after your Imaan." - Aal-e-Imraan, Aayat 100

Allah's Deen is only Islam. The command is to propagate and spread Islam. Sitting in cahoots with Inter Faithers precludes the *Tableegh* of the Deen as the sole repository of the Truth and that salvation in the Hereafter is inextricably interwoven with belief in this Deen of Islam.

When a Muslim participates in cohorts with the kuffaar preachers, he silently testifies to uphold their principles.

The two fundamental principles and bedrock of the interfaith movement are:

- All religions have equal legitimacy.
- No religion is the absolute truth.

Whoever does not subscribe to these theories of kufr, cannot participate in the joint propagation which is one of the methods of the Inter-Faith movement. While it is accepted that in his heart the Muslim preacher does not subscribe to these two theories of flagrant kufr, nevertheless, he has to step onto the interfaith platform overtly conveying the impression that he is part of the interfaith group, hence he is constrained to show 'tolerance' to the concepts and doctrines of kufr of all

religions and not criticize or refute the beliefs of kufr. In other words, he is constrained to equate all kufr ideologies with Islam, placing them on par with this Deen of Allah Azza Wa Jal.

While the miscreant Muslim preacher is lured into Shaitaan's snare with the bait of offering Islam to the audience, the shallowness of his intellect precludes him from understanding the inherent danger of equating all religions with Islam, and in accepting to be gagged by his inter-faith consorts. When kufr is presented, the Muslim preacher has to maintain absolute silence. While he may present Islam, he may not draw comparisons nor point out to the audience that Islam is the exclusive Truth, and without belief in Islam there is everlasting damnation in the Hereafter. He is not allowed to proclaim that by Allah only Qur'aanic *Tauheed* is the Truth, and only Islam is accepted, and all other religions and ideologies are *mardood* (rejected).

The Qur'aan commands that the Muballigh proclaim to mankind that safety and salvation are only in belief in Islam, and that Rasulullah (sallallahu alayhi wasallam) is the Final Nabi who abrogated all previous Scriptures and religions. He is instructed to inform entire mankind in unambiguous terms that without Islam they are doomed to everlasting ruin and destruction in Hell-Fire.

A 'tolerance' which condones kufr, shirk and atheism is a satanic deception. It is with this principle of 'tolerance' which constitutes an article of faith of the inter-faith movement that Shaitaan succeeds to erode the Muslim's inhibition and aversion for kufr and shirk. While the Muslim preacher who has embraced the interfaith

movement preaches one dimension of Islam, he conceals and sweeps under the carpet the other vital dimension on which hinges mankind's everlasting success and salvation in the Hereafter. In so doing, this Muslim preacher comes fully within the scope of the Qur'aanic aayat: "*What! Do you believe in part of Kitaab and commit kufr with a part?*" This is the accursed practice of the Ahl-e-Kitaab which Muslim inter-faith preachers have adopted in our time.

Inter-faith is an extremely subtle and intensely dark shaitaani plot. It is a direct assault on *Tauheed*. It is haraam to participate in inter-faith joint propagation.

Islam cannot be propagated by elevating kufr and shirk, and by demoting *Tauheed* to the level of all other baatil religions and ideologies.

MALAKUL MAUT

When Allah Azza Wa Jal announced to the Angels that He had made Hadhrat Ibraaheem (alayhis salaam) His *Khaleel* (Friend), Hadhrat Izraaeel (alayhis salaam) – the Angel of Death – requested permission to convey this good news to Nabi Ibraaheem (alayhis salaam). Permission was granted.

After Malakul Maut conveyed the glad tidings, Nabi Ibraaheem (alayhis salaam) said: "O Izraaeel, show me how you extract the souls of the kuffaar." Malakul Maut: "You will not be able to bear seeing it." When Hadhrat Ibraaheem (alayhis salaam) persisted, Izraaeel (alayhis salaam) transformed himself into the form in which he appears at the time of capturing the souls of the kuffaar. In

front of him, Hadhrat Ibraaheem (alayhis salaam) beheld a hideous and massive creature. His head reached the sky and flames were being emitted from every part of his body. The horror of the sight was such that Nabi Ibraaheem (alayhis salaam) fell down unconscious.

After he revived, Malakul Maut had assumed the first form in which he had initially appeared. Nabi Ibraaheem (alayhis salaam) said: “O Izraaeel! Assuming that a kaafir will not have to suffer the pangs of death, then too, the form in which you appear is adequate punishment.”

Then Nabi Ibraaheem (alayhis salaam) asked to be shown how he extracts the souls of the Mu'mineen. Malakul Maut transformed himself into an exceedingly handsome man whose face was radiant with *Noor* (celestial light). He was dressed in beautiful white garments and a wonderful fragrance was being emitted. Nabi Ibraaheem (alayhis salaam) commented: ‘O Izraaeel! If instead of the mercy of Allah, the dying Mu'min sees you, it will suffice for him.’

THE EXCELLENCE OF STRUGGLE

Hadhrat Hakimul Ummat (rahmatullah alayh) said:

“It is not a wonderful feat for those who have a perfectly entrenched *Nisbat* (spiritual relationship of divine proximity) with Allah Ta'ala if they do not incline towards sin. There is nothing astonishing if a man who is constantly overwhelmed by *Khauf* (fear) remains spiritually pure at all times. It is only by the special favour of Allah that these lofty spiritual states have become their nature, The Qur'aan says: “*Do not express your favour on*

Me because of your Islam. On the contrary, Allah expresses His favour for having guided you to Imaan, if indeed you are truthful.” (Man owes all his excellences to Allah Ta’ala. Everygoodness is a bestowal of Allah Ta’ala.)

However, those people who have not yet developed a *Nisbat* with Allah Ta’ala, if they struggle against their nafs to abstain from sin and disobedience, then undoubtedly, their effort is a perfect excellence although the willpower and enthusiasm for this struggle are also bestowals of Allah Ta’ala. Nevertheless, this *mujaahadah* (struggle against the bestial instincts of the nafs) is praiseworthy.”

IYAADAT

Iyaadat (Visiting the sick) is an act of high merit. Rasulullah (sallallahu alayhi wasallam) said that if a person visits the sick in the morning, 70,000 Malaaikeh (Angels) supplicate on his behalf (make Dua of Maghfirah for him), until the evening, and if one visits the sick during the evening, then the same process is repeated by 70,000 Angels. In another Hadith, it is mentioned that after visiting the sick, one emerges purified of sins as one was on the day of one’s birth.

While the *thawaab* of visiting the sick is considerable, - it is an act encouraged by Rasulullah (sallallahu alayhi wasallam) -- it should be understood that *Iyaadat* too has *aadaab* (*etiquettes and rules*) which have to be incumbently observed. Most people nowadays consider visiting the sick as just another occasion for outgoing, meeting and idle conversation.

It has become the custom to congregate at the home of the indisposed person ostensibly for *Iyaadat*, but the intention is not Allah's Pleasure nor to gain *thawaab*. The assembly of people and their prolonged stay cause *takleef* (inconvenience and distress) to both the sick person and to the family. The peace of the sick person is disturbed when people sit around, staring at him/her or indulge in idle talk and even in *gheebat*. Instead of the visit being a source of comfort which assists the curing process, it leads to further deterioration in the condition of the indisposed person. The Hadith therefore prohibit lengthy visits. Thus, it is mentioned that the best *Iyaadat* is that the visitor remains very briefly and leaves quickly unless it is someone whose continued presence the sick person desires.

When visiting the sick, silently make a dua for his/her health. The dua should not be made with hands raised and with ostentation. A silent dua in the heart suffices. There are also Masnoon Duas to recite when visiting the sick. But of great importance is to remember not to prolong the duration of the *Iyaadat*. A couple of minutes are adequate.

THE WORST OF SERVANTS

“The worst of Allah's servants are those who walk about with gossip; those who separate lovers; those who search for sins in innocent persons.” – (Hadith) These are endemic diseases to which most people are addicted. Gossip and futility are the salient characteristics of conversation. Slandering and endeavouring to wreck the reputation of people have become enthralling and

pleasurable hobbies for people whose hearts are bereft of *Khauf-e-Ilaahi* (Divine Fear).

The worst examples of causing a split between lovers is to embitter husband-wife relationship and ruin the accord of two brothers with discord. ‘Lovers’ in the context of the Hadith has no relevance to illicit lovers who are soiled in immoral haraam relationships.

‘SOFT ’ – DRINKS ARE HARAAM

The term ‘soft’- drinks is a misnomer. These so-called ‘soft’ or ‘cool’ drinks or ‘sodas’ are never soft nor cool. They are hard-drinks causing physical corruption and disease to the *Amaanat* of the human body. These drinks whether they contain alcohol or not are *haraam*.

In the Shariah one of the factors of *Hurmat* (prohibition or rendering haraam) is *dharar* (harm). A substance which is injurious for the body is haraam. Thus, eating sand is haraam notwithstanding its purity. Poison is haraam despite its *tahaarat* (purity). The cause of the *hurmat* is *dharar*. The *Hurmat* of products is not restricted to only haraam ingredients such as alcohol, gelatine and other haraam substances. If a product is harmful, its consumption is haraam.

Non-Muslim medical experts have written much on the harmful effects of the so-called ‘soft’ drinks. These drinks due to the chemical composition cause severe health problems. The following report will assist us in understanding why so many people suffer from a variety of serious diseases in this era:

“Sodas – even diet ones – may be linked with increased risk factors for heart disease and diabetes, researchers said yesterday in the journal, Circulation.

They found adults who drink one or more sodas a day had about a 50 percent higher risk of metabolic syndrome – a cluster of risk factors such as excessive fat around the waist, low levels of “good” cholesterol, high blood pressure and other symptoms.”

(New York Post – 24 July 2007)

While these sweet, affectionate and tasty poisons gradually break down the body, Molvis in our time are visiting liquor breweries in their bid to promote these harmful drinks into which liquor by-products are pumped. Surely, they should hang their heads in shame!

READING NEWSPAPERS

Every Muslim who is still conscious of the Deen and the goals of the Aakhirah will have no alternative other than to concede that almost every newspaper in the country is pornographic. What then is the Shariah’s reaction to reading such evil, satanic slut papers? The practice of Hakimul Ummah Maulana Ashraf Ali Thaanvi (rahmatullah alayh) will throw some light on this question and offer guidance for us.

During the 1930’s newspapers, even kuffaar ones, were exceptionally conservative and dignified. Even kuffaar governments censored and excised moral filth from the papers. A Muslim paper in the Urdu language used to be delivered to Hadhrat Thaanvi (rahmatullah alayh). It was

an Urdu paper devoid of pictures and the filthy gossip and slander stories which adorn the slut papers of this era.

Since there is always a need for the Ulama, especially those to whom the community refers for Deeni guidance and Fatwa, to stay abreast with developments, Hadhrat Thaarvi (rahmatullah alayh) permitted the Urdu paper to be delivered to his *Khaanqah*. However, Hadhrat Thaarvi would not read the paper nor look at it. Hadhrat's method was to ask one of his mureeds to read out only the headlines of the articles and reports. The mureed would read the headlines and Hakimul Ummat would listen. If any article attracted his attention, he would ask the mureed to read it for him.

After the paper was completed in this manner, Hadhrat Thaarvi would take it away to prevent others in the *Khaanqah* from reading it. This was the caution which Hadhrat Thaarvi (rahmatullah alayh) had adopted with regard to newspapers which were completely bereft of the filth, muck, slut and pornography in which almost every newspaper excels today.

Undoubtedly, it is haraam to allow children to read these pornographic papers. Also for adults it is not permissible to relish and derive pleasure from the haraam pictures, and from the gossip and slander stories. In fact, it is not permissible to introduce these papers into the home. A man should feel ashamed of bringing home a paper in whose pages pornographic pictures are splashed. He has a wife, daughters and sons at home. Only a dishonourable husband/father is able to allow his family to daily indulge in zina of the eyes and mind thereby corrupting their spirituality and Imaan. Wives too have become utterly

shameless. Like their western kuffaar immoral counterparts, they are able to tolerate their husbands savouring their *nafs* and contaminating their Imaan with the almost nude pictures of immoral women. They should then not become surprised and despondent when the attention of their husbands is diverted from them to the filthy Aids-Carriers they see in the streets.

These immoral papers should never be left lying around the home. The Malaaikeh of Rahmat most certainly do not grace such houses with their auspicious presence. The home then becomes an abode for the shayaateen.

FOR STUDENTS

“The fundamental requisite for becoming a Molvi is worship of the Haqq, not worship of the nafs. The one who pursues Knowledge of the Deen should be bereft of greed (for the world), for such a molvi will alter the laws (of the Shariah) for the sake of gratifying his avarice.

The authorities of the Madrasah should forthwith expel such students who lack the moral ability of becoming Molvis. Mass production of Molvis is not permissible.”

(Hadhrat Maulana Ashraf Ali Thaavi)

TWO STEPS

Rasulullah (sallallahu alayhi wasallam) said: “Allah loves much two steps: The step for Fardh Salaat (towards the Musjid), and the step taken for *Iyaadat* and *Ta'ziyat*.” (*Iyaadat* is to visit the sick. *Ta'ziyat* is to offer condolence to the bereaved family members.)

Describing the virtue of steps taken to the Musjid, the Hadith states: “Give the glad tidings of a perfect *Noor* (celestial light) on the Day of Qiyaamah, to those who walk much in the darkness (of the night) to the Musjid (for Salaat).” This good news is also for those who ride in their vehicles to the Musjid.

THE MU'MIN IS WONDERFUL!

Rasulullah (sallallahu alayhi wasallam) said: “The state of the Mu'min is truly wonderful. All his affairs are good for him. This (wonderful state) is restricted to only the Mu'min. If prosperity comes his way, he makes shukr and praises Allah. This is good for him. If calamity befalls him, he makes Sabr and praises Allah. Thus this (too) is good for him.”

The Mu'min's life rotates between Shukr (gratitude) and Sabr (patience). There is no third state. No complaint, no frustration and no dissatisfaction with the decree of Allah Azza Wa Jal.

TWO LOVED GULPS

Rasulullah (sallallahu alayhi wasallam) said: “Allah loves much two gulps: The gulp of anger and the gulp of patience.” There is nothing better to swallow than anger. Similarly, swallowing the demands of impatience with Sabr is highly pleasing to Allah Ta'ala.

CALAMITIES

“Allah afflicts a man with calamities when He wishes goodness for him.” (Hadith)

In another Hadith, Rasulullah (sallallahu alayhi wasallam) said that when Allah Ta’ala desires goodness for a person, He punishes him here on earth for his sins. He thus meets Allah Ta’ala in Qiyaamah purified of all sins. Once when a man expressed his love for Rasulullah (sallallahu alayhi wasallam), Nabi-e-Kareem (sallallahu alayhi wasallam) said: *“Be prepared for calamities. By Allah! Calamities descend like water from a mountain on those who love me.”*

HOMES LIKE GRAVEYARDS

"Do not make your homes graveyards. Verily, Shaitaan flees from a house wherein Surah Baqarah is recited." Hadith.

When the Qur'aan is not recited in a home, it becomes desolate like a graveyard.

QIYAAMAH

Rasulullah (sallallahu alayhi wasallam) said: "I take oath by The Being Who has sent me with the Truth (of Islam)! The world will come to an end only after (the calamities) of earthquakes, showers of stones (from the heaven) and disfigurement (of the faces of people) have taken place."

The Sahaabah asked: 'O Rasulullah! When will this happen?' Rasulullah (sallallahu alayhi wasallam) said:

"When you see women seated in the saddle (in the driving seat – riding horses and driving cars); when singing girls are in profusion; when false testimony becomes the norm; when homosexuality (and lesbianism) become rampant."

SALAATUL ISTISQA'

Istisqa' in the Shariah means to supplicate to Allah Ta'ala in a special form for rainfall. This dua is in the form of *Salaatul Istisqa'*. The following conditions necessitate performance of *Salaatul Istisqa'*:

- Severe drought – total cessation of rain.
- Lack of other sources of water such as wells, dams, streams, rivers.

When the water supply is adequate for the needs of the people, *Salaatul Istisqa'* should not be made. Before proceeding to perform *Istisqa'*, Taubah and Istighfaar are necessary. Huqooqul Ibaad (rights of people) which had been violated or not discharged, should be fulfilled. Prior to emerging for performing *Istisqa'* in the fields on the outskirts of the town/city, it is Sunnat to fast for three days. *Istisqa'* will be performed on the fourth day, i.e. after completing three consecutive days of fasting. During the three day period Sadqah should be given. This Sadqah should be given on each of the three days.

On the fourth day, all the males and children of the Muslim community together with their domesticated animals (sheep, goats, cattle, etc.) should go walking to the outskirts of the town. It is not permissible to take non-Muslims with them. The people should walk with humility, with lowered heads making Thikr. They should

be dressed simply, not in the manner people dress for Eid occasions. Ibn Humaam (rahmatullah alayh) explaining the etiquettes and rules of *Salaatul Istisqa'* said: *"People should emerge (from their houses) for three days. More than three days have not been narrated (i.e. it is not the Sunnah). They should come out (from their homes) and walk humbly and with fear. They should be dressed in old garments. On each of the three consecutive days, they should give Sadqah after making Taubah."*

This Salaat will be performed in an open field on the outskirts of the town except in Makkah and Baitul Maqdis where it will be performed inside the Musjids.

Drought is the consequence of abundance of sins and flagrant transgression. It is a manifestation of the Wrath of Allah Ta'ala. Therefore, before performing *Salaatul Istisqa'* it is essential to engage in a three day period of repentance (Taubah), charity (Sadqah) and fasting. The presence in the Salaat of unrepentant sinners and those who have not made amends for their acts of violation of the rights of others, and those who harbour animosity for Muslims, are impediments which prevent rainfall.

THE METHOD OF ISTISQA'

Istisqa' is Dua for rain. It consists of two raka'ts which are performed in jamaa't. There is neither Athaan nor Iqaamah. The Qiraa't will be recited audibly by the Imaam. After the Salaat, two Khutbahs will be recited. Thereafter the Imaam will stand with hands raised, facing the Qiblah and implore Allah Ta'ala to send the rain. All present should also supplicate for rain.

While making dua for rain after the two Khutbahs, the Imaam should invert his shawl (turn the inside out). This process of Salaat and Dua should be repeated for three consecutive days.

Even if the rain falls on the first day, then too, the Salaah and Dua should continue for three days. The Salaat will then be an expression of *shukr* (gratitude).

ISTISQA' AND REPENTANCE

A severe drought was ravaging the region of Lucknow in India. There was intense suffering. Livestock was perishing. Water for even drinking was available with great difficulty. The community assembled outside the city to petition Allah Ta'ala for rain. The essential conditions for *Salaatul Istisqa'* were observed. Adults and children altogether supplicated to Allah Ta'ala for rain. The only answer from the Heaven was fiercer heat from the blazing sun and clearer skies. There were absolutely no signs of the drought abating.

The suffering of the people and animals worsened. Finally, a group of prostitutes came to the administrator of the region and said: "We know that our evil is the cause of the drought. We all are now suffering. Make the necessary arrangement for us to perform *Salaatul Istisqa'*. Institute measures to prevent any man from looking at us while we proceed towards the outskirts to petition Allah for rain. No man should accompany us."

The administrator made the necessary Purdah arrangements. The group of prostitutes proceeded to the outskirts of the town. There, they poured out their hearts

to Allah Ta'ala. They repented and pledged never to return to their evil ways. They acknowledged that they were the cause of the people's suffering. They now cried with sincerity and humility to Allah Ta'ala. And while they were repenting and crying, the rain clouds gathered. The skies darkened and the Mercy of Allah came in torrents. Rain was falling on all sides. The drought was broken.

This action of the 'prostitutes' is what the Shariah recognizes as a valid *Salaatul Istisqa'*. The community of Lucknow had also performed *Istisqa'*. Numerous Ulama and Sulaha had participated. But the rain did not come. Yet Allah Ta'ala answered the cries of the 'prostitutes'.

The effect of a *maqbool* (accepted) *Istisqa'* is immediate rainfall. The presence of unrepentant sinners and flagrant transgressors prevents the procession of the *Istisqa'* into the Court of Divine Acceptance. Since there was a group of prostitutes who had not yet repented when the community had performed *Istisqa'*, the rain was withheld. When they repented, their powerful repentance pierced the heavens and reached the Divine Court of Acceptance, hence the drought was broken.

THE DAY OF FEAR

The men who praise Allah – recite His Tasbeeh – are such men whom neither trade nor commerce divert them from the Thikr of Allah, establishing Salaat and paying Zakaat, for they fear the day when the hearts and eyes (of men) will be upturned. (Aayat 37, Surah Noor)

Excessive indulgence in worldly affairs, even in permissibilities, and the daily exposure to a host of evils

have paralyzed man's spiritual faculties. The layers of spiritual corrosion which have encrusted the *Rooh* have almost extinguished all our senses of spiritual perception. The indifference and even disdain which we display towards the transcendental values of the Shariah, and for the purpose of our earthly sojourn, are due to the malady of spiritual paralysis.

Due to this paralysis we are unable to understand and perceive the briefness of earthly life and the reality of the Aakhirah. We therefore plunge headlong in a drunken stupor of sin and transgression despite our profession in the *Aqaaid* (Beliefs) of Tauheed and the Aakhirah. While the *Aqaaid* are verbally professed, the heart is bereft of them. The Muslim proclaims his belief in the Omnipresence of Allah Azza Wa Jal. He says that he believes that Allah Ta'ala is the Knower of the hidden and of the secrets concealed in the innermost recesses of the heart. He proclaims his belief in the 24 hour presence of the two Recording Angels and the all-pervading Divine Presence. Yet, he indulges in evil and immorality – in deeds of shame – without compunction when he is not in physical association with people.

In fact, his belief in the presence of physical beings has reality, hence the presence of physical beings acts as a deterrent to prevent him from indulgence in evil publicly. He lacks this degree of perception of Allah's Presence and the presence of the Malaikah although he lays claim to this belief. The malady of this paralysis blinds man spiritually. His spiritual vision, hearing and feeling are dead. His belief in Allah's Presence is thus meaningless. Since he is unable to see Allah with his physical eyes, man

perpetrates his shameful misdeeds with an impunity which implies: *Confound the Recording Angels and the Divine Presence*. While he refrains from verbal expression of this kufr, his attitude and physical commission of evil and immorality testify to this hidden kufr concealed in his heart.

Precisely For this reason did Rasulullah (sallallahu alayhi wasallam) say that when a man commits fornication, his Imaan departs from his heart. This is kufr implied by his attitude and indulgence in the sin while verbally professing that Allah Ta'ala and the Recording Angels are watching and recording his indulgence. Never will he indulge in such a shameful deed in the presence of even a child. He sees the child with his physical eyes and the child sees him. He understands this. He has a vivid perception of this reality whereas he lacks even the slightest perception of the reality of Allah's Presence, and the presence of the Recording Angels. Thus, his professing *Aqeedah* is a category of his *Nifaaq* (hypocrisy).

This type of hypocrisy is the effect of spiritual paralysis. But man should remember and understand before it is too late that this paralysis which prevents him from the realization of reality and perception will dissipate at the time of *Maut*, and he will be completely cured of the disease which had for a lifetime spiritually incapacitated him. But the cure achieved at that juncture when the '*hearts and eyes will be upturned*' and riveted in their focus on the transcendental realm where his life's enactments are being played out in front of him, will be of no avail. At the juncture of *Maut* man will become alive.

The intelligent man, said Rasulullah (sallallahu alayhi wasallam), is he who makes preparation for the moment when *"the hearts and eyes will be upturned"*. That is the Day of Fear.

THE FAASIQ AALIM

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "When you see any Aalim visiting the Qaadhi (judge) without a valid reason, know that he is evil. Regard him to be irreligious, and refrain from offering Salaam to him."

THE STATUS OF AN AALIM WHO ASSOCIATES WITH RULERS

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) highlighting the evil of an Aalim who strikes up a relationship with the rulers, said: "He who performs only his Faraaidh (obligatory acts of ibaadat), but does not visit the king is superior to one who fasts by day, remains awake in ibaadat by night, wages Jihad and performs Hajj, but visits the king."

CALLING OF THE GRAVE

Hadhrat Ali (radhiyallahu anhu) said: "The grave exclaims thrice every day: 'I am an abode of worms! I am an abode of darkness! I am an abode of solitude!'

Whenever Hadhrat Uthmaan (radhiyallahu anhu) would stand by a grave, he would shed tears in such profusion that his beard would become soaked. It was said to him:

‘When Jannat and Jahannum are narrated, you do not cry, but you cry because of the grave.’ He said: ‘Rasulullah (sallallahu alayhi wasallam) said that the Qabr is the first stage of the stages of the Aakhirah. If one is saved from its torments, one will be saved from all the stages after it. If one fails in the grave, one will fail in all the stages thereafter. I have not seen any stage more fearful than the Qabr.’”

THE MUFTI'S FOCUS

A Buzrug said: “Whenever a person asks me a mas’alah, then before answering I reflect on my presence in Qiyaamah. I imagine myself standing in front of Allah Ta’ala. Now if someone (in Qiyaamah) had to ask me this question in front of Allah Ta’ala, then what would I answer? And, if the daleel (proof and basis) for my answer is sought from me (by Allah Ta’ala), then what will be my response? If I am confident that I will be able to furnish the daleel for the fatwa I issue, then only I respond, otherwise not.” Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh), commenting on this attitude of the Buzrug said: ‘This is indeed a wonderful Muraaqabah (meditation).’”

NASOOH'S TAUBAH

“Say: ‘O My servants who have committed excesses on their souls! Do not despair of the rahmat (mercy) of Allah, for verily Allah forgives all sins.’ --- Qur’aan

Once there was a man whose name was Nasooh. Although he was a male, his facial appearance and voice were completely feminine. Nasooh was not a *khuntha* (hermaphrodite). All his male faculties and abilities were fully functional and intact. However, he dressed like a female. He was engaged by the king as the supervisor of the bathrooms of the ladies of the palace. Since he had successfully impersonated as a female, one of his duties was to massage the daughters and wives of the king. No one ever dreamt that he was a male.

Nasooh derived considerable pleasure from his work of massaging and bathing the royal ladies. For a long while he gratified his carnal lusts by deriving pleasure from massaging the females in the palace. However, occasionally he was smitten by remorse. At times, his villainy overwhelmed him, and he would sincerely repent. But his Taubah would not endure. Every time he violated his Taubah pledge and continued giving expression to his lust and carnality.

One day an *Aarif Billaah* (a Devotee of Allah Ta'ala) happened to visit the city. When Nasooh heard of the arrival of the Wali, he was again overcome with remorse. He went to the Buzrug and implored him to make dua for him. The Aarif supplicated to Allah Ta'ala for Nasooh's maghfirat (forgiveness). The Aarif departed and Nasooh continued with his evil occupation of massaging the females of the palace, deriving much sexual gratification from his work.

One day an extremely valuable pearl of one of the royal ladies was missing. Despite a thorough search, the pearl was not found. The doors of the palace were ordered to be

closed. An order was issued that every female employee would be undressed and searched. Nasooh went into a state of shock and panic. His secret would now be exposed. He knew the consequences would be immediate execution for his treachery and the disgrace to which he had submitted the royal ladies.

Nasooh went into a spot of seclusion somewhere in the palace, fell into Sajdah, and cried out his heart to Allah Ta'ala, pleading forgiveness and sincerely pledging to abandon his evil way. He implored Allah Ta'ala to give him one more chance and to save him from humiliation and a terrible death which will most certainly be the punishment which the king would order. Frantically crying and panicking, Nasooh pleaded with Allah Ta'ala.

Meanwhile all the female employees had been searched, but the pearl was not found. Then came the dreadful call: "Nasooh, undress!" Nasooh promptly fainted. In his state of unconsciousness, Nasooh perceived his soul shrouded by the Mercy of Allah Ta'ala. As he came to his senses, he suddenly heard another announcement in the palace: "All relax! The pearl has been found."

Nasooh's fear dissipated and his eyes brightened. The royal ladies came to Nasooh profusely apologizing for having inconvenienced 'her'. They pleaded with 'her' for forgiveness for having wrongly suspected 'her' of having stolen the pearl. The princess pleaded with 'her' (Nasooh), to give her a massage. But Nasooh had already been accepted in the Divine Presence. The acceptance of his Taubah and the mercy of Allah Ta'ala now made his crime abhorrent and noxious to him. He could perceive the

foul ‘stench’ of his misdeeds. Nasooh, addressing the princess, said: “O Princess! My hands have become weak and a sort of paralysis is creeping into them. I can no longer render this service.” In this way, Nasooh saved himself from the sin. Enshrouded with the Rahmat of Allah Ta’ala, Nasooh left the despicable service and devoted himself to Allah Ta’ala.

The sign of acceptance of Taubah, is abhorrence for the sin, and a revulsion for it whenever it comes to mind.

RAMADHAAN – A MONTH OF FASTING OR HUNGER?

Rasulullah (sallallahu alayhi wasallam) said:

“There are many people whose fasting is nothing but hunger.”

Siyaam or Fasting is a wonderful exercise ordained by Allah Ta’ala for enhancing spirituality (*roohaniyat*) and improving moral character. However, the benefits of *Siyaam* are attainable only if the fast is observed with all its rules and regulations. Restricting the fast to abstention from the physical acts of eating and drinking is mere hunger bereft of the spirit which is so essential for the acquisition of the Spiritual and moral benefits of fasting.

Most people understand *Siyaam* to be an exercise of hunger — only abstention from lawful food. While they abstain from halaal food, they indulge in Haraam activities during the fast. The eyes, ears, tongue, mind and the limbs are excluded from the fasting whereas the physical fasting (abstention from food) has been designed to assist the process of moral fasting (abstention from evil, sin and

transgression) which is imperative for development of spiritual fibre.

The physical fast in which the limbs of the body do not fast is the ‘hunger’ mentioned in the Hadith. The *Saa-im* (fasting person) gains no moral and spiritual benefit. He ‘fasts’ like an enclosed animal deprived of its food. A man whose eyes, tongue, etc. abstain from fasting is not dissimilar from a dog which does not gain morality and spirituality from the hunger imposed on it.

During fasting there is a greater need to abstain from haraam than from halaal. Gheebat (back-biting and gossiping) and the other evils of the tongue, the lustful and surreptitious glances of the eyes, the evil ruminations of the mind, and indulgence in haraam generally, totally ruin the fast. Sin and transgression denude it of its spirituality and reduce it to an act of hunger, not different from the hunger of animals which are deprived of food.

If after Ramadhaan, the *Saa-im* finds no improvement in his moral and spiritual conditions, but finds himself in the same immoral rut in which he was mired before Ramadhaan, then he should understand that his fasting was merely an act of hunger which was rejected and thrown out of the Divine Court of Acceptance (*Maqbooliyat*).